

Our Mission Fields

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APRIL-MAY-JUNE, 1913

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UNION WATCHWORD, 1912-1913

"Teaching them to observe all things whatsoever I commanded you."

— Matt. 28: 20

One Hundredth Psalm

Make a joyful noise unto Jehovah, all ye lands,
Serve Jehovah with gladness:
Come before His presence with singing.
Know ye that Jehovah, He is God:
It is He that hath made us, and we are His;
We are His people, and the sheep of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise:
Give thanks unto Him, and bless His name,
For Jehovah is good: His loving kindness endureth
forever,
And His faithfulness unto all generations.

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Our Mission Fields

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION
LITERATURE DEPARTMENT
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

CLARIS I. CRANE, Editor.

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FIRST CONGREGATIONAL CHURCH, ST. LOUIS, MO.,
WHERE THE WOMAN'S MISSIONARY UNION
WILL HOLD ITS ANNUAL SESSION

THE JUBILATE

Twenty-five years of blessings call for praise.

Twenty-five years ago, in trembling and weakness, the Woman's Missionary Union came into existence. Many were those who criticised; more were those who feared. True, Woman's Central Committees had done valiant things in most of the States, but whither would this general organization lead?

But, once organized, criticism turned to hope, doubts to praise.

The 30,000 of the first year have become 267,000 in the last. The 2000 societies of the first year, the 10,000 of the present.

Expansion of heart and life have followed in the footsteps of the years. A great chorus of voices thank God for the wider, kindlier, more unselfish view of life the Union has brought them. Thousands of darkened lives have been touched and brightened.

Honored by being allowed to work with God, we have been taught to work with one another. Peace and love bind us together

in an unbroken link. The sweet accord of "kindred minds is like to that above."

Together we come to the Master of the Work and link hands gladly with one another, with like songs of praise.

Who, then, can refrain from joining a newer, happier Jubilate as our twenty-fifth year is rounded out?

The great *Jubilate* at St. Louis and those which will follow it in every State, in city and hamlet, are but the welling up of true thanksgiving for joys and blessings past. Songs shall greet the ear and gifts be poured out with liberal hands as we.

"Serve the Lord with gladness" and "come before His presence with singing."

FANNIE E. S. HECK.



THE JUBILATE PROGRAM

As we are planning to celebrate the twenty-fifth anniversary of the Woman's Missionary Union, we feel that all will be interested to know the progress the Program Committee has made thus far. In the first place, the celebration is to be known under the general title "Jubilate." The spirit of the name Jubilate, "Rejoice Ye," is best expressed in the first verse of the 100th Psalm, which is to be our Jubilate Psalm. We will hold our first great celebration during the session of the W. M. U. in St. Louis, May 9-14.

The special Jubilate program will be presented on Sunday of Convention week. The morning program will be introduced by a procession composed of a great number of children and young women representing our different organizations, Sunbeams, Royal Ambassadors, Young Women's Auxiliaries and Women's Missionary Societies. These will be followed by groups representing children with the light of the Gospel and children without this great Light. The music for this Processional will be the 100th Psalm, followed by the Processional hymn, "Children of Light," after which the congregation will join in singing "Praise God From Whom All Blessings Flow." The devotional service of the morning will be led by our Corresponding Secretary, after which there will be two sketches, one historic, the other prophetic. Just before the prophetic sketch there will be a talk on "Our Spiritual Need" (consecration to a new and higher endeavor). The program will close with a Recessional sung by the children and young women.

The program for the afternoon will be introduced as in the morning with a Processional. Again our different organizations will be represented, but with this difference; each group representing an organization will sing its own particular hymn while passing up the aisle. These will be followed by groups representing the different States within the bounds of the Southern Baptist Convention. Each group will bear the banner of its respective State. In addition to the hymns already mentioned, the Processional hymn, "Sing Ye Women of the Southland," will be sung. The devotional service will be led by one of our missionaries. The other part of the program will be made up of speeches from missionaries from our pagan, papal and home fields. The day would not be complete if those present were not given the privilege of making an offering to Home and Foreign Missions as an earnest of their appreciation of God's blessing in the past, and an acceptance of the new and higher endeavor that must be ours. A Recessional will again be the closing feature of the program.

The evening will be similar to the usual church service. We shall have at this service a sermon by one of our great preachers.

In the pulpit with him will be others who have assisted and encouraged us in our every endeavor. At this service will be sung our Jubilate hymn. The words of the morning and afternoon Processional hymns, the morning Processional and Jubilate hymns, were written especially for the Jubilate by some of our own workers.

The program as outlined will be placed in the hands of delegates to be taken home with them. Other programs adapted for use in Associational meetings and societies, together with suggestions as how to plan for a Jubilate, will be ready, and upon application will be forwarded from Baltimore to those planning a Jubilate celebration.

Each State is requested to make arrangements to hold a number of Jubilate meetings during the year beginning May, 1913. The meetings should be held by individual societies, district and associations. Many of these, no doubt, will be held in the summer, the usual time of associational meetings, especially in country societies, great numbers of which we hope will have Jubilate celebrations. In addition to these, it is desired that the Jubilate program be given at each State Union held during the year, and that there be one other central celebration in the chief city of each State, to which the Union will endeavor to send speakers.

MRS. W. C. JAMES,
Chairman Jubilate Committee.

The Mission Study Book for the year is being written by our president, Miss Heck, and will tell of the history and work of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

SUNBEAM HYMN.

BE A LITTLE SUNBEAM.

Be a little sunbeam everywhere you go;
Help to drive the darkness from this world below;
You will see the shadows swiftly flee away,
If you'll be a sunbeam every day.

Chorus.

Be a little sunbeam, tho' your light be small,
Let its gleam of beauty o'er the darkness fall;
You will see the shadows swiftly flee away,
If you'll be a sunbeam every day.

Be a little sunbeam everywhere you go,
Shine, O shine for Jesus, with a radiant glow;
Little ones may help this dark world to illumine,
Sending golden sunshine thro' the gloom.

Chorus.

Be a little sunbeam shining bright and clear,
Some one may be wandering in the darkness near;
You may help to scatter shadows of the night,
Leading unto Christ who is the Light.

Chorus.

HYMN OF THE ORDER OF ROYAL AMBASSADORS. THE KING'S BUSINESS.

I am a stranger here, within a foreign land,
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.

Chorus.

This is the message that I bring;
A message angels fain would sing;
"Oh, be ye reconciled," thus saith my Lord and King,
"Oh, be ye reconciled to God."

This is the King's command, that all men ev'rywhere,
Repent and turn away from sin's seductive snare;
That all who will obey, with Him shall reign for aye,
And that's my business for my King.

My home is brighter far than Sharon's rosy plain,
Eternal life and joy thro'out its vast domain;
My sovereign bids me tell how mortals there may dwell,
And that's my business for my King.

[Music on sale by W. M. U. Literature Department]
Price 3c single copies, or 25c a dozen

HYMN—YOUNG WOMEN'S AUXILIARY.

O ZION, HASTE.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Refrain.

Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

Proclaim to ev'ry people, tongue, and nation
That God, in whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou spendest Jesus will repay.

He comes again: O Zion, ere thou meet Him,
Make known to ev'ry heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face.



MAGAZINE AND BOOK REFERENCES

- Lays of Ancient Rome—Macaulay.
 Julius Caesar—Shakespeare.
 Meditations of Marcus Aurelius.
 Ugo Bassi—Eleanor King Hamilton.
 Livingstone Hero Stories—Mendenhall (for children from 9 to 12.)
 —Jefferys.
 Life of St. Francis of Assisi.
 Builders of United Italy—Holland.
 Romiola—George Eliot.
 The Spell of Italy—Caroline Atwater Mason.
 The Adventures of Gigi—*Everyland*, March and June, 1910.
 The Medical Mission—Wanless.
 The Healing of the Nations—Williamson.
 Our Missionary Album. .25
 David Livingstone—Horne. .58
 Story of David Livingstone—Golden. .54 (for Juniors).
 The Home Task—McMasters.
 The Frontier—Ward Platt. (Look in the back of this for other books.)
Atlantic Monthly, January, 1913—(Article on the American Indian.)

SUGGESTED LEAFLETS

APRIL

An Evening in a Tent.....	2 Cents
The Italian and His Church at Home.....	2 "
The Outlook of Our Work in Italy.....	2 "
Italians and the Simple Gospel.....	2 "
Italy Flag Series.....	5 "
A Letter from Rome.....	2 "

MAY

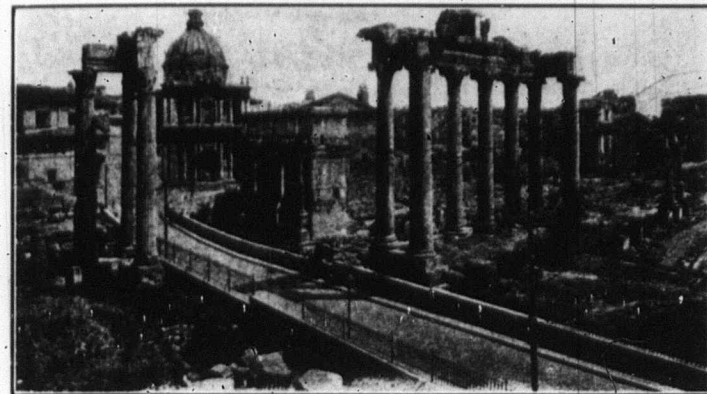
THE GREAT SOUTHWEST

Her Son.....	3 Cents
He That Provideth Not for His Own.....	2 "
Some Personal Experiences of a General Missionary.....	3 "
The Girls at Home.....	2 "
Sapphira Anne and the Deficit.....	3 "
The New Frontier.....	1 "

JUNE

MEDICAL MISSIONS

The Touch of Human Hands (Poem).....	1 Cent
How the Inner Court Was Reached.....	2 "
The Ringing Bells.....	2 "
The Man Who Opened the Door of Africa.....	2 "
The Light of a Diamond.....	2 "



VIEW OF FORUM FROM CAPITOLINE HILL, AND ARCH OF SEPTIMUS SEVERUS

Program for April

ITALY

1. Hymn.
2. Prayer.
3. Bible Study.
4. How Rome Looks Today (Paragraphs 1, 2 and 3).
5. Building the Wall of Rome (Short talks by five members, using the blackboard, if possible, and the Perry pictures or those found in a Roman history and any good book on art. (Paragraphs 4, 5, 6, 7, 8 and 10, and diagram, page 19.)
6. What 1500 Years of Papal Rule Has Given Italy (Paragraph 11).
7. What Protestantism Can Give Italy (Paragraph 12).
8. What the S. B. C. Is Giving Italy (Paragraph 13).
9. The Gift of Gifts.

Bible Study—Missions in the Prophecy of Hosea.

Study the following passages as applicable to (1) the religious situation in Italy, Hosea 4: 1, 6-9; 8: 11-14; 11: 1-4 (2) God's constant love, chapter 14.

SUMMARY.—Italy has a population of 32,475,253, of whom the vast majority are nominally of the Roman Catholic faith. The S. B. C. entered Italy in 1870, a memorable year in Italian independence, and the work is now divided into the North Italian Mission, including Italy north from Rome, and Trieste, Austria; and the South Italian Mission, including Italy south of Rome, Sicily, Sardinia and North Africa. There are 3 Americans and their wives, 19 Italian pastors and 30 helpers, who care for 37 churches and

67 out-stations, and carry on 32 Sunday-schools, 5 day-schools and 1 theological school in Rome. The membership in these churches is 1103.

1. "The Eternal City."

"As the train winds over the summit of the Alban hills, and the traveler sees, far below him in the haze of the Campagna, the city about which has centered so much of the history and the romance and the faith of mankind, the words come spontaneously—

"And this is Rome, which sat upon her seven hills,
And from her throne of beauty ruled the world."

2. Its Center— the Forum.

"In a trough between the three far-famed hills, the Capitoline, Palatine and Esquiline, lay the center of the ancient world. I once heard a lady say, upon catching sight of the Forum, 'Why, it's nothing but a heap of old stones!' So it is, but they are different from the old stones found elsewhere. These fragments of marble, granite and brick have been immersed in history, saturated with literature, anointed with oratory and drenched with blood. The past has been buried by the slow accumulations of dust, the soil deposited by freshets, the debris of demolished buildings, and the rubbish heaps of centuries which knew no sanitation.

"As we stand on the Capitoline Hill, directly beneath lies the depression of the Forum, excavated some twenty feet below the level of the modern streets; and filled with what remains of the glory that was Rome. On the left the low Esquiline is covered with the modern houses of the poor; on the right rises the wooded Palatine; its nearer slopes still covered with the broken arches and grass-grown walls of the palaces of the Cæsars. Between the hills, beyond the isolated Arch of Titus, the gigantic bulk of the Coliseum closes the view.

"If we descend into the Forum of the Roman Emperors and take our way to the northwest corner, we shall find there steps leading still further down, to the level of the Forum of the Roman Republic. Here is the gigantic slab of black marble which was once a part of the pavement of the earlier Forum. Still further we descend beneath the slab, to a low cave-like excavation, where in the dim light we see an upright stone, like a short heavy hitching post. Upon the sides of this are deep-cut, unfamiliar letters of an unknown language. We cannot read the inscription; it baffles the keenest scholars of today, even as it did those of 2000 years ago. We have reached the beginning of Rome. If tradition be true, this is the grave of Romulus."

3. Reminders of the Past.

As we come back into the sunlight, and go to the wooded slopes of the Palatine Hill, where Romulus and Remus lived, all about are the ruins of emperors' palaces. The very grove in which we sit is planted, not in solid earth, but upon an upper floor of the palace of Tiberius. We can descend and wander through vast vaulted passages and bare chambers which lie directly beneath the roots of these venerable trees. The palaces of the Cæsars were built of brick and mortar, but it was Roman brick and mortar. Time and weather have done their worst, but where not destroyed by the hand of man these fabrics are as staunch today as solid granite. Augustus boasted that he found Rome brick and left it marble; but the marble was veneer. After Augustus came the barbarians; they found Rome marble and left it brick.

"And across the Forum we see a different memorial, the Church of Santa Maria Antiqua. Between the tomb below and the church above—Romulus and the Virgin—lies the history of ancient Rome."* And we shall never understand Rome, nor Italy, until we realize that Rome is not one city, but city upon city, built like her own wall, course upon course.

4. We Build the Wall of Rome. (See Page 19.)

And there in the shadow of the ilex trees let us follow the building of the wall of Rome, with the stones of history, held together by the mortar of tradition. As far as we can see the wall we see history; below, deep as the grave of Romulus, lies the invisible foundation, known to us only by the legends of the tribal wars, the loves and hates of those mighty men, Numa Pompilius, Horatius, the proud Tarquins, when the Etruscans, the Sabines and the Latins were determining in Italy "the survival of the fittest." From those unplumbed foundations of the unknown past rises into the light of day Rome of the Republic.

Strong and rugged is this course of the wall, firmly set in the lives of men of courage and honor: Cincinnatus, who left the plough at his country's call; Appius Claudius Cæcus, who built the Appian Way; Regulus, who chose death at Carthage rather than peace dishonoring to Rome. Says Horace: "The sons of rustic warriors they, a manly breed, trained to turn the soil with Sabine hoe, and to cut and carry wood at a stern mother's bidding."

Then rose "Julius Cæsar, Master of Rome and of the world. Saluted as Pontifex Maximus (Chief Priest) and Imperator (Commander-in-Chief, or Emperor), his supremacy in religion, the State and

* "Where the Cæsars Ruled," R. W. Leary in "Travel" for January, 1913.

the army marks the change from the Republic to the Empire." With Augustus, his successor, the Empire settled into firm lines.

With Augustus, too, peace over all the Roman world—*Pax Romanorum*—became a fact, but it was a peace maintained by force. Far different was the peace brought to the world in his reign by another—a Babe born in Bethlehem, Prince of Peace—based on good-will among men. Not yet is that peace supreme, but its tide is slowly swelling, while Roman peace has long since passed away.

The stones of this part of the wall are drenched with blood, for into the City of Rome filtered that strange, new "good news" that all men were brothers. Like a contagion it spread, in that harsh Roman world, at first among slave and freed men, then into higher ranks until it reached even "those of Caesar's household." Then there broke upon the peaceful Christians the storm of hate and death from Nero, Caligula, and even Marcus Aurelius, "gentlest and most humane of Roman Emperors, in whose reign the followers of Christ, innocent of offense, endured the most atrocious persecution they had known." The Catacombs, the Mamertine prison and the Coliseum all bring to our minds the suffering, the patience and the glory of those Christian martyrs, "of whom the world was not worthy."

Yet Christianity in these days of physical agony triumphed in a spiritual sense far more truly than in the time of Constantine, when to secure the political support of the growing Church the Emperor raised Christianity to a State religion. His removal of the Imperial Government to Byzantium, henceforth called Constantinople after him, left the field free for the Bishop of Rome to assume temporal power. The lust for worldly power laid hold upon them and the later popes, as it has since been the snare of the Roman Catholic Church.

But there were troublous times in store for Italy.

7. Papal. Not for a thousand years or more would she be again a united country. Down from the North came the barbarian tidal wave—Vandals, Huns, Ostrogoths—submerging the civilization and the glory that was Rome. One thing alone out of the life of Rome emerged triumphant—Christianity; and that because it was not of human fashioning, but divine. Yet it subtly lost the spiritual power of the early centuries, becoming the shell of ceremonial within which went on the absorption of Goths and the struggle for supremacy between Christian Popes and Christian Emperors.

Higher and higher grew the pretensions of the papacy to universal supremacy: "When Leo III placed the imperial crown on the head of Charlemagne, and saluted him as Augustus, Emperor of the

Holy Roman Empire, these pretensions received strongest confirmation." Thenceforward, until the nineteenth century, the papacy dominated Rome—Italy—Europe.

8. Renaissance. It was a supremacy based upon pardons and absolutions, the saving ordinances of the Church, the holding of the keys of heaven and hell. And that which the papacy feared was not moral evil nor brute force, but the spiritual power of freedom of thought and liberty of conscience. For that reason she locked the Scriptures within the Latin language, and burned her prophets and her saints; but let men steep themselves in the lawless beauty of the Renaissance, all too well fitted to stifle uncomfortable questions of right and wrong. This period of fullness of life and laxness of conduct under the leadership of beauty-loving, but not truth-loving popes, has left monuments with which the name of Italy will be forever linked.

Through all the cities of Italy are found the traces of the master craftsmen of the Renaissance; the wonderful Giotto's in Assisi, Leonardo de Vinci's painting of the Last Supper, in Milan; the Fra Angelico angels in Orvieto Cathedral, and in Florence the Madonnas of Raphael, and Michel Angelo's Dawn and Night over the Tombs of the Medici. The popes, especially Alexander VI and Julius II, laid hold upon them for the glorifying of the Roman Church, and to Rome every great artist gave his mature genius; Raphael the Sistine Madonna, Michel Angelo his stupendous frescoes of the Creation and the Last Judgment; Guido Reni his St. Michael. But through all this beauty runs the thread of cruelty that stained the names of the fifteenth century popes, and the sinister shadows of the Borgias rise before the beauty that they loved, and one sees, instead of chapel and mosaic and painting, the wretched victims of their hate—drowned in the Tiber, stabbed in the dark Roman streets, dead by poisons in daggers, in fans and flowers and rings.

There are points of light in this darkness and chaos, pure souls who shone with the love and spirit of Christ; Francis of Assisi, friend of the poor and prophet of the dignity of labor; San Bernardino of Sienna, an earlier preacher like in many respects to the greatest of the prophets, the Florentine Savonarola, whose burning words kindled the fire in the palazza of Florence where "poms and vanities were burned"—all too soon, alas, to be followed by that other pyre, kindled for Savonarola himself.

9. Italian. The stones of these two courses may well be called *Papal*, for from 800-1500 the Pope was almost omnipotent in all of Europe. Soon was to come the loss of England to the Popes by the Reformation.

under Henry VIII, the long struggle with the Emperors, and the defection of Germany under Luther; but at the beginning of the nineteenth century Catholicism still held the conscience of Spain, France, Austria and Italy in its grip. Then came the long struggle for Italian liberty from the Austrian yoke. This great purpose, born in the brain of the statesman, Cavour, spread by the fiery pen of Mazzini, and accomplished through the generalship of Garibaldi and the warrior kings of Savoy, became a reality when Victor Emmanuel II was crowned with the iron crown of Lombardy—king of a United Italy. Pius IX had at first declared himself Liberal, and Italy thrilled with joy that for once a Pope was a patriot, but as the significance of the movement became more plain, in its appeal to liberty and conscience, he joined the enemies of Italy.

10.
"Two
Thousand
Years Ago
Italy Became
Roman;
Forty Years
Ago Rome
Became
Italian."

"His rule in the Papal States became more and more oppressive until the people revolted. The final issue was that the Italian Government, having found that without Rome there was no Italy, and having exhausted all peaceful overtures, sent troops and entered the city on the 20th of September, 1870. All Rome went mad with joy, they wept aloud as they kissed the tri-color, knowing that the temporal power of the Papacy was at an end, and that Rome at last belonged to Italy; but no hand was lifted against the Vatican or the old despot who sat in sullen silence there. The Government sought to give Rome beyond the Tiber to the Pope, but he refused and shut himself up in the Vatican, declaring himself a political prisoner. The Prisoner-of-the-Vatican theory has been adopted by his successors also."* (Incidentally it may be mentioned that Pius IX was the first Pope to be declared infallible). The kings of Italy, Victor Emmanuel II, Humbert—assassinated in 1900—and Victor Emmanuel III, have been excommunicated from the Church, and the present king could be married to Queen Helena only in the Church of S. Maria degli Angeli, because that is the property of the State and not under Papal jurisdiction.

11.
Roman
Catholic
Gifts to
Italy.

Such has been the deadlock between the two parties—the Governmental, or Quirinal, called Whites, and the Papal, or Vatican, called Blacks, who have gone so far as to forbid all good Catholics to vote or hold office. Under the present Pope, Pius X, conditions have somewhat bettered, but it is still "almost an impossibility for an intelligent and patriotic Italian

* "The Spell of Italy"—Caroline Atwater Mason.

to be a good Christian." One says: "The Catholic Church is the enemy of United Italy, and Protestantism does not suit the Italian temperament, it is too colorless. In reality we are all pagan here, and the majority, as in the days of Imperial Rome, have no gods." After eighteen centuries of control this is where Roman Catholicism has brought the thinking men of Italy.

What Roman Catholicism has for the masses of the unthinking we can glimpse through the words of an onlooker: "What grosser idolatry is there than the worship of those dressed dolls that make many an Italian church a theological 'waxwork show.' Even the figure of Christ is overcast by the lurid light of the tomb. Where shall we find the living Christ, the Christ of the parables, the Prophet of righteousness, the Lover of little children? Rapacity, beggary, superstition hover over the loveliness of the land like the harpies."

It would be an injustice to Italy not to mention the Modernist Movement, Curci, Murri, and Fogazzaro's dream of a purified Catholicism. The Vatican has invariably rejected the counsel of these prophets, or excommunicated them and condemned their writings by the Congregation of the Index (books under the ban of the Index cannot be read by Catholics). The popes, however, cannot forever stem the spiritual tide, and a new day for Italy is undoubtedly coming from this source.

12.
Protestant
Gifts to
Italy.

To the Italian, to whom the Church has meant candle-lit altar, swinging censer and tinkling bell, Protestantism may seem "colorless." But the appeal of Protestantism goes deeper than the emotions, to the conscience and the will. One brought up under the shadow of European Catholicism, Edward Steiner, who has found the answer to the soul's question in the Christ of evangelical Christianity, speaks as follows: "Protestantism, in its cry for righteousness and personal purity, in its emphasis upon a Christian democracy * * * claims my allegiance. When it proclaims the supreme value of the human soul, and demands for it a right to seek its God unhindered, * * * when it struggles to bring to earth the kingdom of heaven, I am one with it and among my own."

The Protestant contribution to Scriptural Christianity is made largely through the Methodists and the Baptists, English and American.

OUR MISSION FIELDS

13.
S. B. C.
Gifts to
Italy.

Our North Italian Mission, where Dr. Everette Gill and six Italian pastors work in seven centers, has a "society highly developed and people highly educated." The very names of the cities—Rome, Florence, Milan, Genoa—call up the great military, intellectual and artistic past, and are no less important today in the economic, industrial and intellectual life of the whole country.

The greatest barrier is religious indifference. As Dr. Gill says: "In this section we have all the 'isms'—industrialism, commercialism, laborism, socialism, anarchism, materialism, scepticism, atheism, intellectualism, indifferentism and modernism. Consequently, the religious spirit is largely dead, which fact makes our work difficult. But this part of Italy, so important in the economic, industrial and intellectual life of the country, cannot be overlooked."

In Rome we have in addition to the chapel a Theological School with an enrollment of 13, and a Department of Publications which is translating several helpful doctrinal and devotional books into Italian. Dr. Whittinghill is in charge of this work.

In the South Italian Mission Dr. J. P. Stuart writes of persecutions—after which liberty of worship was enforced by the Government—and yet of encouraging signs of self-support.

"We have emphasized also the day schools for children and night schools for adults, a great many of whom cannot read or write. The results of this work at Reggio, Florida and Bisaccia have more than justified its promise. The plan is to establish such schools, under the care of our evangelists, in strategic centers from which their influence will spread until from a line of 'blockhouses' we can build a chain of fortresses for our cause. For example, at Florida we have a technical school for young men, and several come from nearby towns to attend it. In this way many are not only benefited in character and mind, but are drawn into sympathy with our work and often led to Christ.

"Naples is the port from which Southern Italians sail for America and to which thousands return every year. Often they have saved money and are returning to buy a little home in their own country. Many of these are converted, or are at least open to the truth and naturally have some sympathy for our work. We have already begun to study and work out a plan with the pastor and church at Naples, which will enable us to take advantage of the tremendous opportunity afforded by the constant ebb and flow of these people to and from America, and to harness and bring into service this mighty current for the evangelization of Southern Italy.

"It is ours to pray, to plan, to plant—the increase is with God, and we are content that it is so."

OUR MISSION FIELDS

14.
The
Supreme
Gift.

The wall is still building, whether for good or ill. The stones of it, taken from the life of modern Italy, are industrial and territorial expansion, the powerful "Modernist" spirit, the Protestant influence of missions in Italy, and perhaps the stronger impulse from those Italians who come back from the United States having tasted the cup of liberty. Whatever may be the moral issue of the Turkish war, one result has been a closer welding of the diverse elements of the Italian kingdom. The present wall is one in which the Protestants of the United States are bound to have a part. Our own share lies partly in the work of our six American and forty-nine Italian workers, even more in the influence of our Christian ideals upon the Italian immigrant. The South in past years has not had this responsibility; now it is being thrust upon us. Looking back upon the wall that we have built, and recognizing anew what through her great men Italy has given to the world, let us not contemptuously dismiss as "Dagoes" the race of Virgil, Dante, Raphael and Columbus. Let us rather, as Americans, return to Italy our gift of an open Bible and an unhindered Christ.

"Thou shalt not make unto thee a graven image."—Ex. 20: 4.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16: 31.

CHRISTIAN	Rome	Modern and Italian	1870	Garibaldi
	Rome	Papal and Renaissance	1300—1870	Savonarola
	Rome	Papal and Mediaeval	800—1300	Francis of Assisi
	Roman	Church on Throne	313—800	Constantine
PAGAN	Roman	Church in Tomb	64—313	Justyn Martyr
	Rome	Empire	45 B. C.—476 A. D.	Augustus Caesar
	Rome	Republic	509—45 B. C.	Regulus
	Rome	Mythical	? ? ?	Romulus

From "The Spell of Italy," Caroline Atwater Mason.

Program for Young Woman's Auxiliary

Hymn—"Faith of Our Fathers."

Prayer:

Bible Study—See W. M. U. Program.

Divide the Society into groups of two or more, who shall "explore" the Rome of different periods, bringing their "findings" to the meeting somewhat as follows:

"Report of Party Excavating Rome. Mr. President and fellow-scientists, it is with humility that we humble investigators submit our report to this distinguished body. The interest of

our discoveries, however, is its own excuse. In obedience to your orders we began the excavation on the site of the Forum of the republic—20 feet below the level of the present Forum. We dug our way with difficulty through a dry mass of rubbish, the accumulation of countless centuries, until our tools clicked upon a different and harder substance. Attacking it more eagerly, we cleared away the debris, to find an irregular stone pillar, rough hewn. Examining it carefully by the light of our torches, we found on one side an ancient but still clear inscription. It, however, defies translation, as it is not in Latin or any other known language. From references in Eutropius and other ancient historians we confidently believe it to be, etc.”

Other reports may be built up around the various monuments and buildings in Rome, i. e., Report to the Royal Academy of the discovery of a painting; account of Garibaldi's retreat, by an onlooker (cf. Ugo Bassi, by Eleanor Hamilton King); report of visit to Theological Seminary in Rome (cf. S. B. C. Report for 1912.)

Program for Junior Auxiliary

SUBJECT—Italy

(The Royal Ambassadors' program will be found suitable for the Junior Y. W. A., and its use is recommended.)

Program for Royal Ambassadors

Hymn—Prayer.

Bible Reading—Psalm 15.

Hymn—Offering.

Lesson (see below.)

Hymn—Adjournment.

The boys of R. A. age are always eager to hear about heroes. This lesson may be called "Italian Heroes," using the sketches below, those in the other programs, Macaulay's "Lays of Ancient Rome," or adapting stories from any good Roman history. They should be illustrated with models and pictures. (Perry pictures, 1 cent each, may be ordered through Literature Department.)

REGULUS, THE SOLDIER WHO KEPT HIS WORD.

The Romans had a fine army and used to fight with the people around. A great eagle, made of gold, was always carried before the troops. One of their generals was named Regulus, and he loved his country better than his own life. Once the Romans were fighting

the soldiers from Carthage, and were winning the battle when something happened—the Carthaginian general ordered his cavalry to charge the Romans. You know cavalry usually means men on horses. But the Carthaginian cavalry meant men on *elephants*. When a hundred elephants came right at the Romans they were so frightened that they turned and ran away. Regulus was trying to make them come back and fight, when the enemy captured him and the Roman eagle as well. They took him to Carthage, their city, and kept him a prisoner. They knew that the Romans all loved him and wanted him back. They also knew that they could trust his promise. They, therefore, sent Regulus to Rome all alone—without a single guard—telling him that he could stay there if he would get the Romans to make peace and give them a great part of the Island of Sicily. Regulus went to Rome, but instead of urging peace he told the Roman Senate to keep on fighting until they could make an honorable peace. Then, not even kissing his wife and children for fear they might weaken his courage, he went back to Carthage alone—keeping his word even to his enemies. There is a verse in the 15th Psalm that reminds us of Regulus—"He that makes a promise to his own hurt, and changes not." The 15th Psalm has been called "The Gentleman's Psalm." Can you tell why?

SAVONAROLA.

"There was one man in Florence who looked with sad, condemning eyes on all the pleasure-loving crowd that thronged the court of Lorenzo the Magnificent. In the peaceful convent of San Marco, whose walls Fra Angelico, the angel-painter, had covered with pictures "like windows into heaven," Savonarola was grieving over the sin and vanity that went on around him. He loved Florence with all his heart, and he could not bear the thought that she was forgetting, in the whirl of pleasure, all that was good and pure and worth the winning.

Then, like a battle-cry, his voice sounded through the city and roused the people from their foolish dreams of ease and pleasure. Every one flocked to the great cathedral to hear Savonarola preach.

The boys of Florence especially had grown wild and rough during the reign of pleasure, and they were the terror of the city during carnival time. They would carry long poles, or "stili," and bar the streets across, demanding money before they would let the people pass. This money they spent on drinking and feasting, and at night they set up great trees in the squares or wider streets and lighted huge bonfires around them. Then would begin a terrible fight with stones, and many of the boys were hurt, and some even killed.

OUR MISSION FIELDS

No one had been able to put a stop to this until Savonarola made up his mind that it should cease. Then, as if by magic, all was changed.

Instead of the rough game of "stili," there were altars put up at the corners of the streets, and the boys begged money of the passers-by, not for their feasts, but for the poor.

"You shall not miss your bonfire," said Savonarola; "but, instead of a tree you shall burn up vain and useless things, and so purify the city."

So the children went round and collected all the "vanities," as they were called—wigs and masks and carnival dresses, foolish songs, bad books and evil pictures; all were heaped high, then lighted to make one great bonfire.

Then came the sad time when the people, who at one time would have made Savonarola their king, turned against him, in the same fickle way that crowds will ever turn. And then the great preacher, who had spent his life trying to help and teach them, and to do them good, was burned in the great square of that city which he had loved so dearly.—*"Knights of Art," Amy Steadman.*

GARIBALDI, THE WASHINGTON OF ITALY.

Giuseppe Garibaldi was born at Nice in 1807. His father and grandfather had been sailors, and the boy could not be kept away from boats, so his father took him whenever he went on voyages. Italy was not a free country, and as Garibaldi grew up he longed to help make her independent of Austria. He joined an unsuccessful uprising, and was condemned to death, and forced to fly with a price on his head. He took ship for Brazil, and for 14 years fought the battles of Montevideo, gathering round him other Italians, who formed "Garibaldi's Legion." In Brazil he met the dearly beloved Anita, who as his wife accompanied him on all his military expeditions by land and sea, and proved herself the equal of any of his men in devotion and courage.

When news of Italy's uprising against Austria came to South America, Garibaldi and his followers set sail to offer their services to Charles Albert, King of Savoy. Many who had heard of Garibaldi's victories in South America flocked to his banner, boys of 12 or 14 and veteran soldiers, all so restrained by the inflexible severity of their leader that they followed his guidance without question. The general and his staff all rode on American saddles and wore red shirts, without attempting military ornaments. In fact, Garibaldi appeared more like the chief of a tribe of Indians than a general, but at the approach of danger his presence of mind and the rapidity of

OUR MISSION FIELDS

his movements made up for the confusion. Even after Savoy had made peace Garibaldi continued his guerrilla warfare wherever white-coated Austrians were to be found.

When Rome revolted against the Pope he went to its support and became one of the Triumvirate, and then Dictator. When the French took the part of the Pope and there was no hope of holding Rome, Garibaldi called the army together in the square before St. Peter's and addressed them as follows: "Soldiers! that which I have to offer you is this: Hunger, thirst, cold, heat, no pay, no rations, but forced marches and charges at the point of the bayonet. (Whoever loves our country and glory may follow me." Four thousand men followed him out of Rome and through Italy. The French and Austrians were at their heels—they left Orvieto one hour before the French troops entered. At last Garibaldi decided that they must scatter, and released all the volunteers. A few, Anita, Ugo Bassi, a patriot priest, and some of his South American comrades refused to leave him. But Ugo Bassi was captured and shot, Anita died, and Garibaldi again became an exile, wandering from place to place, at one time making tallow candles in a small back street in New York.

But when Victor Emmanuel, King of Savoy, was ready to strike the final blow against Austria, Garibaldi was recalled and given a new army. Sometimes fighting under the King of Savoy, sometimes independently, Garibaldi more and more won the devotion of the Italian people, until the "red shirt" became the proudest badge of man or woman. It was enough for a red shirt to appear to cause the enemy to fly or surrender. With his "thousand" he took Sicily, and then Naples. When the great general met Victor Emmanuel and gave over the two crowns he had won, the eyes of the whole world were fixed on the king and the hero. The red shirt became an *oriflamme* to all lovers of liberty, and the simple soldier became a national Italian hero. Garibaldi will live as the incarnate symbol of love of country and love of freedom.

Band Program

FIRST MEETING

SUBJECT—Italy.

Opening Exercises.

Bible Reading—Exodus: 20: 1-17.

Hymn—Prayer—Minutes—Roll Call—Offering—Hymn.

Building the Wall of Rome.

The above sketch may be copied on the blackboard, or preferably by the children with building blocks. A different color should be

used for each course, and, instead of using the historical names, each row of blocks should be linked up with the name of one or more great men. Stories of several are to be found below and in the other programs. The stories should be told, not read, and the children should be asked to repeat them in their own words.

1. Romulus and Remus (to be told as the first row of blocks is being put up). Have any of you twins in your home? Would you like to hear about twin boys who lived a long time ago, Romulus and Remus? When they were very little babies their mother, because she could not take care of them, put them in a basket—something like the one of rushes that Moses was found in—and set them adrift on the Tiber River. They were found, not by a princess as Moses was, but by a wolf. What do you think she did? * * * No, she did not eat them up, like the Red Riding Hood wolf, because her little baby wolves had just died, and so she thought she would take these little baby boys for her own. She took care of them very well, and they grew strong and healthy, until one day when she was out hunting for food a man killed her just outside of her den. When he went into the den he was so surprised to find not wolf-cubs, but two boys. He took them home with him and called them his sons. When they grew up Romulus gathered some men about him and said he was going to build a city. As they were building the wall around the city, Remus came up and made fun of it, saying that an enemy could easily jump over. The men became angry, and when Remus leaped over the wall one of them struck him with a hammer and killed him. Romulus must have missed his brother many times, but he went on building the city—which is now called after him, *Rome*. He never forgot the wolf who had saved him, and if you go to Rome now you will still see statues of her.

Francis of Assisi.

There was once a young man who cared only to have a good time. His father was rich, and he could do whatever he wanted. So he roved all over the country about, doing as he pleased. But doing as people please is not always good for them, as this young man found. He became sick, and while he was ill God spoke to him. When he got well he was a very different man, for God had showed him that it was not the best or the happiest life to live selfishly for pleasure—but that he ought to love and help other people. So Francis put on the rags of a beggar and went to help the beggars. He healed them, and then taught them to work, and whenever he found a church that was falling into ruins, he and his

followers rebuilt it. He loved all men, especially the poor and sick; and he loved the birds and animals, too. If he saw a worm lying on the path he lifted it to one side so that it should not be trodden on. The birds he called his brothers and sisters; and they all loved him and would come to his hand or his knee.

When he died it is said that there grew from his grave roses without thorns, because he had never hurt any creature.

SECOND MEETING

SUBJECT—Italy

Opening Exercises.

Bible Reading.

Hymn—Prayer—Minutes—Roll Call—Offering—Hymn.

Review the building of the wall, having the children tell the stories connected with the different rows. Children of this age love repetition and will be found eager to respond. If considered advisable, the stories may be divided, three being given in the first meeting, three in the second.

The following rhyme is suggested, not so much as a recitation by one child, but as a drill for the whole band—as facts about Italy and our work can thereby be unconsciously impressed:

There's a country that looks like a boot,
That is famed for its oil and its fruit,
Olive, orange and fig—
Trees grow little and big,
And the grapes spring from many a root.

The sunlight glows golden and red,
In summer too warm, it is said.
And the sky is all blue—
Many children are too,
For they often go hungry to bed.

There are beggars wherever you go—
Whining voices and faces of woe,
They are not very clean;
And you're sorry you've seen
The wounds and the sores that they show.

OUR MISSION FIELDS

They will pray to saints in their need,
Thinking Jesus too distant to heed,
Not knowing He said, "Ye,
Bring the children to Me,"
For they have not the Bible to read.

So we sent to the North Dr. Gill,
And to Rome Dr. D. Whittinghill,
And they and their wives
Try to show Christ-like lives
And the joy of doing God's will.

At Rome is our school where the men
Learn how to be pastors, and then
They go out to preach,
And the Bible to teach,
And visit from palace to den.

In the South, and on Sicily's shore
Dr. Stuart, with seventeen more,
Teaches children to read,
Helps in famine and need,
And meets emigrant ships by the score.

We Sunbeams behind them can stand
With our prayers, and our offering in hand,
And by showing good will,
Doing good and not ill
To Italians who come to our land.

Suggestion for Personal Service—"Only 49 more."

ONLY FORTY-NINE MORE.

"There was a young son of a missionary who heard his father say to the native congregation that if each Christian in that particular city could win fifty, the whole city would be Christianized. Twelve-year-old accepted his share of the responsibility without reservation. Every day at family prayers a boy friend of his was remembered, and such successful personal work was done that in a few months his friend was baptized. Radiant with happiness, the boy watched the baptism, and then said hopefully to his father, 'Only forty-nine left for me.'—*Western Women in Eastern Lands.*

Prayer—Adjournment.

Program for May

THE GREAT SOUTHWEST

1. Hymn—My Country, 'Tis of Thee. 2. Prayer. 3. Bible Study. 4. The Newest Land of Promise (Paragraph 1). 5. Reaping What We Sow—A Challenge (Paragraph 2). 6. First on the Field (Paragraph 3). 7. Present Problems (Paragraph 4). 8. St. Louis—Past and Present. 9. The Spirit of the Jubilate (see Paragraph 5 and pages 4-7 of magazine). 10. Reading 100th Psalm. 11. Prayer for the Jubilate. 12. Hymn. 13. Adjournment.

Bible Study—Jeremiah 3: 16-18; 12: 15-16; 16: 19-21. Jeremiah was called to speak forth the will and the purpose of God in a time of crisis in his own nation. He saw his nation's sins, and called his countrymen to leave their selfish struggles and their false gods, whose worship could bring but one end—ruin. He besought them to return to the worship of Jehovah. Out of present distress he saw future peace and national righteousness, the time when not only his own people, but all nations, would rejoice in the knowledge of Jehovah. "Jeremiah's hope, even in the bitterness of his own and his country's struggle, reached to the 'ends of the earth.'"

SUMMARY.—"The great Southwest" comprises the States of Arkansas, Missouri, New Mexico, Oklahoma, Texas. The Home Board co-operates with the local churches, the different State boards, the American Baptist Home Mission Society, etc. The activities include work among Indians, negroes, immigrants, in cities and rural communities, and church-building. (For details see Report of Home Board for 1912.)

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"The
Newest
Land of
Promise."

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"The most rapid development in the Union is just now going on in the Southwest. In the decade ending with 1900 the center of population advanced but ten miles westward, but the growth of the Southwest drew it three miles southward. One hundred thousand a month is its increase in population. The people are ninety-six per cent. American. They come from between the Appalachians and the Mississippi. Texas and Oklahoma are now receiving larger accessions than any other States."

"Today, it is said, 'The society of the Southwest is not a growth; it is a combination. It is a resultant of many men of many minds from many quarters, finding themselves neighbors with mutual interests. Each State west has been made up by all the States east, and for the most part of the most robust and independent element of these older States.'—J. F. Love.

2.
"Reaping
What
We Sow."

"If American Protestantism were to center in the Southwest all its home missionary energies, it would find there an ample field. Denominational destinies are being swiftly determined. A locality is quick to appreciate the church which begins its ministry among the people when most it is needed; that is, at the beginning. A denomination which stays with the people in their days of adversity is the church of their choice in the years following.

In proportion as a mission board provides for rural communities is its later work in the cities prosperous. A general officer of a prominent body complains that in a wide section of the West his church is almost without a following. He gives as a reason their pioneer neglect of rural communities there.

The type of Protestantism to which the Southwest will respond, and which will become the church of its adoption, is the type that starts with the people at the bottom and builds itself into their daily stress and struggle. Whatever church is to figure largely in the Southwest is to begin now. It must invest largely and contribute its highest type of men. It will reap what it sows."

3.
"First on
the Field."

These challenging words lead us to turn to the records of our own denomination to see wherein we have met the conditions and wherein we have fallen short. "A little more than a hundred years ago, in 1806, the first non-Catholic church west of the Mississippi River was organized in Missouri, by a Baptist preacher from Virginia, Rev. David Green. Another Southerner, Mrs. Sarah Murphy, organized the first Sunday-school in the Southwest, near Farming-

ton, Missouri, in 1807. Today there are more than one million Baptists in the six States west of the river.

"In 1845, when the Home Board was constituted, it began immediately to cultivate the mission field which the new State of Texas presented. Doctor Burleson, then the president of Baylor University, wrote: 'Nothing on earth can display the excellencies of your Missionary Board's operations better than their success in Texas. By sending such men as Huckins, Tyron, Creath and Witt here at an early day, our cause has been firmly established and is destined to become the leading and controlling denomination in this great and growing Commonwealth.'

In 1845 the whole Southwest had a population of approximately one million. Today it has twelve and a half millions, and is increasing in numbers with every rising sun and every incoming train.

"The act of breaking up old associations, moving into a new country, and the absence of accustomed religious privileges and restraints common to the older communities, tends to demoralize the settlers in the Southwest. The progress of re-establishing religious habits and the work of protecting these settlers from the temptations of the new environment must be prompt, or many, especially the young, will be lost to the churches.

This community is without precedents. Without strong anchorage it will drift. Without a positive dominating spiritual leadership it will not progress morally. In a new settlement there is little moral background or prospective, hence the necessity for the most effective agencies. This is all to show that what is done for the Southwest should be done now, and that efforts lacking in statesmanship and resources will prove a disappointment."

4.
"Present
Problems."

"The oldest and the newest blend in New Mexico, and the new takes on remarkable vigor and is emphatically modern. Churches in growing towns there must be attractive. An able preacher backed by a home mission board will soon have a prosperous, self-supporting church which will return many times the interest on the investment.

"No other State has been admitted to the Union with so many inhabitants as Oklahoma. It is difficult anywhere in the State to get farther than 25 miles from a railway. Cities are substantial, although their growth is phenomenal. A writer says that Oklahoma can sup-

ply the West with cotton goods made in its own mills run by natural gas. It can furnish illuminating oil to the Northwest and pave the cities of the Union with its asphalt." On the other side we may put the spiritual dearth. "It is estimated that one-half of all the people and three-quarters of the men and boys are outside any religious body. There are many Indians, but the Indian problem is overshadowed by the problem of the whites, who outnumber them 14 to 1.

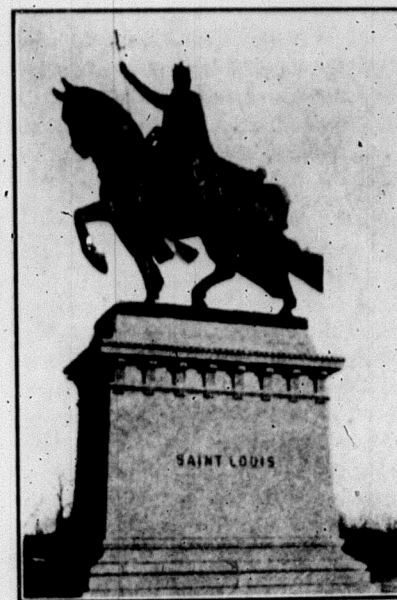
"Texas and Oklahoma are destined to become our empire States in population and in material output. The former now produces 63 varieties of agricultural products and leads the United States in total railway trackage. With its proximity to the Panama Canal, with the teeming Southwest at its back, with a growing network of railways to transport the countless resources of mine and acre, who will forecast the future?"

5. The Jubilate Spirit.

Our conclusion, then, is that the Southwest is both a force to be wielded and a field to be cultivated. Grateful for the noble pioneers of the past and rejoicing in the strong church life of the present, we come to our twenty-fifth anniversary—our Jubilate—in the greatest city of the great Southwest, seeing clear-eyed the dangers that beset our land from its very prosperity. Yet as we come "to be joyful in the Lord," we come trusting too that before it is too late He will awaken us from selfishness, self-satisfaction and materialism, and transform our lives as individuals, as churches and as a nation into the likeness of that perfect life of service that was our Master's.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise upward like a fountain night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

—Tennyson.



STATUE OF ST. LOUIS

By Charles H. Niehaus; Forest Park; erected
for and commemorating Louisiana
Purchase Exposition, 1904.

ST. LOUIS.

In the same year, 1763, that France ceded to Spain her territory of Louisiana, including everything west of the Mississippi River, Pierre Laclède and Auguste Chouteau, riding along a hill on the banks of the Mississippi River, stopped at a point where the courthouse of St. Louis now stands, and, looking in every direction, chose a spot on the river bank at the foot of the hill as the site for the trading colony soon to be established.

In February of the next year, at the time when the news of the transfer of the territory was reaching New Orleans, the first trees were felled, and soon a little settlement grew up, bearing the name of St. Louis, in honor of Laclède's patron saint and of the supposed king of the region, Louis XV of France. St. Louis refused for several years to acknowledge the dominion of Spain. But under both France and Spain only the Roman Catholic faith was tolerated. Although Protestants were allowed to enter the territory, their children must enter "the church" and be brought up in the Catholic

faith. One article of Spain's dominion particularly stated that no preacher of any sect but the Catholic should come into the province. But while the Spaniards were still in control, Baptists did come into the province, and when the Louisiana Purchase made this a territory of the United States, and still later when the territory was divided and the name of Missouri given to that part which now includes that State, the Baptists took advantage of these changes.

The first Baptists came from the Carolinas and Kentucky; others followed from the east and northeast, for St. Louis has ever been a cosmopolitan city, bidding welcome to people of every nation and belief. Earnest pioneer preachers labored earnestly to make the gospel known to all the dwellers in the new land, white, black and red. Prominent among these were Thomas R. Musick, John B. Peck, J. E. Welch and Lewis Williams. Musick, coming in 1801, braved the persecutions and threats of the Spaniards, and though obliged to leave the province, camped near it, waiting the time which those settlers felt must soon come when the United States should have what by every right ought to be hers. Just as soon as the United States had possession he moved with his family into Missouri, and as a result of his labors, in 1807, there was organized Fee Fee Church, the first church of what is now the St. Louis Association, and the second one on this side of the "big river." Fee-Fee still is a thriving country church, about seven miles from the city limits. Its next-door neighbor is the Missouri Baptist Orphans' Home, and every delegate to the Convention should visit this, our oldest church, and the institution that cares for our youngest children, the orphans.

When Peck and Welch arrived, in 1817, they found the city crowded and fast outgrowing its old boundaries. It was largely through their zeal and through the success of their work in these western lands that the American Baptist Home Mission Society was organized in 1832; and it is noteworthy that when a panic five years later nearly paralyzed the Home Mission Society and made it unable to pay its missionaries, Peck obtained from the churches of the west such generous contributions that the crisis was safely passed and the Home Mission cause did not suffer.

There was great need of religious work in the city in those days, for many had boasted that the Sabbath had not crossed the Mississippi and never should. But each encouraged the other and the work progressed. The Baptists of St. Louis and vicinity are the first ones west of the river to have associational connection one with the other. For twelve years this association was made up of churches in Missouri and Illinois, but in 1817 was organized the Missouri (now

the St. Louis) Association, with six churches, none of which, however, were in the city of St. Louis. But the next year the First Church of St. Louis was organized. It had many vicissitudes, including rapid growth, large building enterprises, panic, losses, removals, and was finally merged into the Second Church, which had been organized but a short while before.

The Second Church, organized in 1833, has ever occupied a prominent place in the city. Third and Market, Sixth and Locust, Beaumont and Locust, and now a beautiful site at Kingshighway and McPherson avenues, have been spots it has occupied in the center of the city's life and activity.

The Third Church was organized in 1850 and has ever been a growing church. The present location, Grand Avenue and Washington, is in the very heart of the city. The large auditorium, which is to be the meeting place of the Convention, is filled every Sunday, and the visitor may be sure of finding something going on there at almost any time of day or night. The present membership is 2308.

St. Louis today is the fourth city of the Union in population, and in the estimation of loyal St. Louisans ranks first in every other particular. It has eighteen miles of river front; with four bridges crossing the river; at the center of the city it is seven miles wide; it has large manufactories and wholesale business houses; its residence districts are ample, with beautiful, comfortable homes; its street-car system covers the city, giving cheap and quick transportation; its public school system is excellent, with its more than one hundred schools; it has beautiful parks and many worthy buildings. A new public library and a new postoffice are each admirably fitted to the purposes for which they have been erected and are a credit to the city. Missouri Botanical Garden, the gift of Henry Shaw, and called by his name, "Shaw's Gardens," rank first in the country for beauty, size and scientific value. Forest Park is the largest public park but one in the United States, covering 1374 acres, beautifully laid out. In front of the Museum of Fine Arts in Forest Park is the large equestrian statue of St. Louis, by Charles E. Niehaus, which since the Louisiana Purchase Exposition has been used as the symbol of our city. As for the rest, come and see for yourself.

Among the notable visitors to St. Louis in her youth was Charles Dickens, who was pleased with the city and its people. As Planters' Hotel is to be the headquarters of delegates to the Convention, it may be of interest to note what Dickens thought of its predecessor in

1842. He wrote: "On the fourth day after leaving Louisville we reached St. Louis. We went to a large hotel called the Planters' House, built like an English hospital, with long passages and bare walls, and skylights above the room doors for free circulation of air. There were a great many boarders in it, and as many lights sparkled and glistened from the windows down into the street below when we drove up, as if it had been illuminated on some occasion of rejoicing. It is an excellent house, and the proprietors have most bountiful notions of providing for the creature comforts. Dining alone with my wife in her room one day, I counted fourteen dishes on the table at once."

The St. Louis Baptist Association now includes thirty-two churches, seventeen of them in the city limits. The membership is 8238. The total gifts for last year were \$146,619.61, of which amount nearly \$40,000 was for missions and benevolence. Every church within the city limits and most of those in the country have women's missionary societies. The St. Louis Baptist Women's Missionary and Benevolent Union, organized in 1872, is, so far as we know, the oldest city missionary union of our denomination in the land. The war divided the Baptists of the city, but for the past twenty years all have worked together to close up the breaches. By our Missouri plan every individual and church has had freest choice as to whether its gifts shall go to the Northern or Southern Conventions; but in study, in spirit, in aim, we are all one in Christ Jesus.

ELEANOR MARÉ

Program for Young Woman's Auxiliary

Hymn—Prayer—Offering.

Discuss the following questions:

1. Has the Southwest greater commercial possibilities than the Northwest? (cf. The Frontier, Ward Platt, Chap. V.)
2. In which State of the Southwest would you prefer to settle?
3. If you were going to do Home Mission work, to which State of the Union would you go, and in what sort of work would you engage?

Report on St. Louis and Its History.

The Spirit of the Jubilate.

Prayer for the Jubilate and its influence.

Program for Junior Auxiliary

(On Blackboard.)

MISSIONS
EAN the
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Missionary Review of the World.

The use of the following "answers" to missionary questions is recommended as a valuable part of the work of the society. Girls of junior age learn readily, and if the verses are used as a drill by the leader (or preferably by the girls' own President), there is a fund of Bible truth laid up which will undoubtedly bear interest in later life.

Refer to R. A. Program for missionary hero story.

Tell the girls of the Jubilate, let them enter into its spirit; close with reading the 100th Psalm and sentence prayers.

BIBLE ANSWERS TO MISSIONARY QUESTIONS.

Who are missionaries?

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Are there enough missionaries?

"The harvest indeed is plenteous, but the laborers are few."

What is our duty then?

"Pray ye therefore the Lord of the harvest; that He send forth laborers into His harvest."

What is the state of the heathen world?

"The dark places of the earth are full of the habitations of cruelty."

What can take away its darkness?

"Therefore Jesus spake unto them, saying, 'I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life.'"

Why do they not worship the true God?

"How shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Do the heathen want the gospel?

"A vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us."

Have the gospel messages always been gladly received by the heathen?

"Some fell on rocky places * * * others fell upon the thorns * * * and others fell upon the good ground."

Does God care for the heathen?

"God our Saviour would have all men to be saved, and come to the knowledge of the truth."

Did Jesus come to save them?

"Other sheep I have, which are not of this fold; them also I must bring."

Who are sent to bring them in?

"Ye shall be my witnesses unto the uttermost part of the earth."

Who sends these witnesses?

"Then said Jesus unto them, 'As my Father hath sent me, even so send I you.'"

What is the "great commission?"

"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Who were the first missionaries?

"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

What help has Jesus promised?

"Lo, I am with you always, even unto the end of the world."

What have missionaries accomplished?

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Has God promised them success?

"As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God."

When will missions end?

"The gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

What will then be the state of the world?

"The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."

Program for Royal Ambassadors

This meeting may be made an Indian camp fire. Sitting in a circle on the floor, each boy, with appropriate ceremony, tells of some event in the history of the Indian tribes.

For example:

1. Legend of origin.

"The founder of one tribe was a snail, passing a quiet existence on the banks of a river. A high flood came and swept him to another river, where he was exposed on the shore. The heat of the summer sun beat upon him, and he became a man. He tried to find his way back to the land of his birth, but was overcome by hunger and fatigue. Then the great spirit appeared, gave him a bow and arrow, and taught him how to kill and cook game and how to cover himself with skins. As he approached his snail home he was met by a beaver, who asked him where he came from and why he wished to disturb

him. The man said the place was his because he used to live there. They quarreled until the daughter of the beaver made peace by marrying the man. So began the tribe that revered the beaver and refused to kill it for game."

For other stories see American histories, Charles Eastman's "Wigwam Evenings," and leaflets of Brainerd and Eliot (.02 each, Literature Department, 15 W. Franklin street).

THE COMING OF THE BOOK—From the Pageant of Darkness and Light

"The scene represents an Indian camp in the far Northwest. The Chief and his wife are in distress at the loss of their little daughter, who has strayed from the line of march. To the camp comes a band of Eskimos to trade. The Medicine Man incites the braves to kill them and take their goods, but they are prevented from doing this by the arrival of the Missionary. He brings with him the Chief's child, whom he has found in the woods, and thus gains the Chief's good will. His message of the Gospel is joyously accepted by the Indians."

Words may be obtained from Young People's Education Movement, 156 Fifth avenue, New York City. Price 25 cents.

Band Program

FIRST MEETING.

(The following order of service has been successfully used by Miss Dorothea Day of Catskill, N. Y., and is suggested for regular use by bands):

President in chair.

Hymn.

Opening Questions and Answers:

President—What is our command to this service?

Band—Go ye into all the world and preach the gospel to every creature.—Mk. 16: 15.

President—What is our call to missionary service?

Band—Come over and help us.—Acts 16: 9.

President—What is our answer to missionary service?

Band—We preach not ourselves, but Jesus Christ as Lord, and ourselves, your servants, for Jesus' sake.—II Cor. 4: 5.

Hymn.

Sentence Prayers, closing with "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight."

Offering Service (all standing):

Treasurer of Band stands facing Band while verses are said, and receives offering during hymn.

Verse (altogether)—

What have I thought of His work so dear?
What have I planned for His kingdom here?
What have I given of the wealth He gave?
What have I learned of His power to save?
What have I done that the world may see
What Jesus did when He died for me?

Or—

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.
And we believe Thy word,
Tho' dim our faith may be
Whate'er for Thine we do, O Lord,
We do it unto Thee.

Hymn—I Gave My Life for Thee.

Repeat in concert the words of the hymn:

"Take my life and let it be."

Roll Call.

Secretary's Report.

Treasurer's Report.

Other Business.

Adjournment, followed by Lesson, with the Leader in the chair.

Lesson—The Story of St. Louis—

Tell the story of the King called St. Louis (see any French history).

Tell the story of the city of St. Louis (see article in W. M. U. program).

Tell the children about the Jubilate.

Draw from them suggestions as to how they may show gratitude.

Draw from them suggestions for prayer of thanksgiving to God.

Prayer.

Read 100th Psalm.

(Characteristics of children of Sunbeam age to be kept in mind in preparing pictures, stories, etc.)

Curiosity.—Never exhaust the subject; give them the feeling that there are many more interesting things that they will learn later.

Memory.—Children learn by rote most easily now, and whatever is stored in the memory will probably stay with them always. This is the time for learning Bible verses (cf. suggested opening exercises), mission stations, and facts about other countries and people.

A CHILDREN'S COVENANT.

We are glad that we have always known the sweet story of Jesus and His love;
We remember the many sad children in faraway lands who have never heard of Him;
We know that He has told those who love Him to send the good news over all the earth;
We want to obey Him and give our prayers, our love, and our money to help send the glad tidings to every child in the world.

SECOND MEETING.

Motto of the pioneer missionary to the Indians, written at the end of an Indian grammar by John Eliot:

"PRAYER AND PAINS,
THROUGH FAITH IN JESUS CHRIST,
WILL DO ANYTHING."

Order of Service (cf. First Meeting).

(Suggestive question before the offering):

"If you had two nickels in your pocket, one for candy and the other for missions, and you lost one, which one would you say it was?"

Lesson—The Indians.

Day Spring.

Other Material may be found in R. A. Program; Our Mission Fields, October, 1908; Missionary Studies for the Sunday-School, George Trull.

Indian Curio Box. Price \$1.50. 103 East Main St., Richmond, Va.

"It is a mistake to suppose that Indian babies do not suffer and cry; but they are trained from earliest infancy to hide their feelings. Indian babies are tied to boards, and will lie down or stand up for hours without any attention, and never utter a sound. A baby carriage looks like a cage, and is fastened to two long poles and dragged on the ground behind a horse. Indian parents are very fond of their babies, and romp and play with them a great deal. The wife of a physician at one of the reservations used to carry lumps of sugar in her pocket for the children. If there was not enough to go round, the little fellows would crack the lumps and divide among their playmates. She never saw two Indian children quarrel over anything in camp.

Indian mothers name their babies after something they saw or heard soon after baby came to their tent. Any deformity suggests a name, as "One-eye" or "Crooked-foot." Converted Indians make good Christians. An Indian boy at Albuquerque, N. M., wrote his name in his Bible, and then these words: "This book belongs to me, and I belong to this book." Could any boy write anything better?

"Four hundred years ago they were 'an independent, self-governed people,' with laws respected throughout their territory, 'courageous, virtuous, heroic in endurance.'

As to their religion, they evidently had some idea of a Supreme Being (or Great Spirit), and also of a future life, though their forms of worship were most simple.

With their weaving and moccasins-making, their agricultural industries, and their fearless hardihood in hunting, they certainly were no 'ease-loving, luxurious, tropical dreamers, these North American Indians.' Up to the time of the white men, 'theft and dissimulation were unknown among them,' and cold water was their only drink.

'Take these Indians in their own time and natural disposition,' wrote Master William Wood, 250 years ago, 'and they be reported to be wise, lofty-spirited, constant in friendship to one another, true to their promises, and more industrious than many others.' The white settlers of whatever nation who came among them were invariably received with great kindness, hospitality, and friendship—and invariably they returned cruelty; and it can be proved from many historical records that though the Indians have been generally regarded as treacherous and ungrateful, that opinion is untrue. General Crook says of the War of 1887: 'We left the Indians no choice but to starve or fight, and, being human beings, they chose to fight.'"

OUR MISSION FIELDS

"As we read over the early history of our country our cheeks burn with shame to learn how they were driven from place to place, and we only wonder that they were content to gratify their revenge as little as they did. Read Mrs. Helen Hunt Jackson's 'Century of Dishonor' if you want to know how they have been dealt with.

It is no remarkable thing that the United States has had continual trouble with their 'wards,' especially when we remember how treaty after treaty—to the number of *one thousand*—has been broken, until scarcely a tribe has *any* confidence in the promises of the government. General Sherman is the authority for the statement that we have broken every treaty ourselves.

Says Bishop Whipple: "Here is a nation that has spent \$500,000,000 in Indian wars; a people who have not 100 miles between the Atlantic and the Pacific which has not been the scene of a massacre; a government which has not passed twenty years without an Indian war, and not one Indian tribe to whom it has given Christian civilization." The stories of their 'removals' might easily fill volumes; but, as Mrs. Jackson says, 'They can never be fully told, because the dead cannot tell them.'

We fear that General Pope is right when he says in his official report: 'It is only what the Indian does to the white man that is published to the country; never what the white man does to the Indian.' It has been said that 'there is no good Indian but a dead Indian,' but it has cost the government of the United States on an average one-quarter of a million dollars and the lives of twenty-five white men to kill an Indian. This way of making the Indian 'good' is certainly an expensive way, and it cannot be said that the prospect of success is remarkably hopeful."—*Missionary Evenings, Hattie Genung.*

Poem—

"Far out in Oklahoma, with its forests yet unknown,
The wigwams of my fathers have stood for many a moon;
There my stalwart brothers waste the weary hours away,
While my mothers and my sisters toil and suffer all the day.
Coarse and rude are many customs, and we hold no hope more high
Than at death to reach the happy hunting grounds above the sky.
Has the white man's book no message for the red man's dying race?
Not a word from the Great Spirit who abides in every place?"



BAGBY BUILDING—YANG CHOW BAPTIST HOSPITAL.
(GIVEN BY A CITIZEN OF BALTIMORE AND HIS WIFE IN MEMORY
OF THEIR LITTLE SON.)

Program for June

MEDICAL MISSIONS

"God had but one Son, and He was a missionary and a physician."—
David Livingstone.

1. Hymn.—O, Master, Let Me Walk With Thee.
2. Prayer.
3. Bible Study—"Medical Missions in II Kings."
4. Medical Missions—Motive and Purpose (Paragraphs 1, 2 and 3).
5. The Medical Missionary (Paragraph 4).
6. Some Native Practices (Paragraphs 5 and 6).
7. Discussion—Do we really need to supply the things our missionaries are asking for? (Paragraphs 7-12. Give each of four members a different paragraph).
8. Resolution—What response can this Society make? (Paragraph 13).
9. Prayer for our medical work.
10. Closing Hymn.
- Bible Study—"Medical Missions in Israel," II Kings 5: 1-19.

Note the following:

1. The influence of a captive slave girl who believed in God. Compare the unbelief of Jehoram, King of Israel.
2. Namaan's cure depended on obedience.
3. His physical healing gave him a new attitude toward God. (Apply the above to Medical Missions today.)

SUMMARY.—The first medical missionary of the Southern Baptist Convention was commissioned and sent out in 1851, Dr. Burton at Shanghai. The next did not go out until 1901—Dr. Ayres, who is still serving. The first hospital was built in Hwangghien. At the present time there are under the S. B. C. 14 medical missionaries, 2 in Africa, 8 in China and 2 in Mexico; 6 trained nurses, all in China; 6 hospitals and 13 dispensaries, in all of which 51,796 patients were treated in 1911-1912.

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christ-like touch." —A. E. Hamilton.

1. Christianity and the Body.

"If we want," said Dr. Arthur Lankester, "to write the teaching of our Lord Jesus Christ in very big letters so that those who cannot read theology and do not understand science or philosophy can read it very easily, the best way of doing it, whether it be for an individual, a village, a town, a district, or a nation, is to start medical aid for the poor."

"The physical betterment of a nation is an essential part of its regeneration. One of the glorious by-products of Christianity has been a new sense of the sacredness of the body and a new study of its laws. From the viewpoint of Christian missions, the medical missionary is a direct as well as an indirect agency for spreading the gospel of the kingdom. Direct, in that by him people see as of old the 'leper cleansed, the lame walk, the blind see, the deaf hear' because of the presence of Jesus Christ. Direct, too, in its removal of barriers of disease and suffering and filth that prevent the wholesome growth of the spirit. Indirect, in that the medical missionary prepares the way, through the softening of prejudice and the breaking of the thick crust of ignorance, for the evangelistic worker who follows," says Dr. Headland in "China's New Day."

2. Medical Missions— The Motive.

"The motive of medical missions is to be found not merely in the feeling of pity which such facts as follow must arouse in the heart of every normal man or woman. That motive, good as it may be in itself, is not sufficiently fundamental to withstand the shock of disappointment and failure or the numbing effect

of familiarity with suffering. Medical missions, like all other missions, must be rooted in the fact of the Incarnation. Our Lord, taking our human nature upon Him and living for a time in a human body, has taught us forever the worth of that human form. Upon that fact rests the enduring and compelling motive for medical missions.

"Did Athens with three-fourths, and Rome with three-fifths, of her population in slavery build hospitals for the sick, the lame, the blind, the insane, the leper? Did these humanitarian feelings and customs of benevolence arise in India, or Japan, or China, with their highly praised and elaborate system of morals? Among pagan nations there has been high culture, art and eloquence, but little humanity. Greece and Rome had shrines for numberless divinities, forty theaters for amusement, thousands of perfumery stores, but no shrine for brotherly love, no almshouse for the poor. Millions of money were expended on convivial feasts, but nothing for orphans or homes for widows. 'In all my classic reading,' says Professor Paekard, 'I have never met with the idea of an infirmary or hospital, except for sick cats (sacred animals) in Egypt.'"—*Sidney Gulick, "The Growth of the Kingdom of God."*

"The sympathies of the heathen have never extended beyond the class, or at widest the nation; but those of Christianity are as wide as the human race. Christianity alone has established hospitals for an alien race on the simple ground of a common human brotherhood."—*"Life of Peter Parker, M.D."*

3. The Purpose.

"And the purpose of the mission hospital is not to relieve all the needless pain of the non-Christian world. It would be next to impossible for the Church in the United States to send a sufficient number of physicians and nurses or to establish hospitals enough to redeem completely the wilderness of unnecessary suffering in heathendom. The purpose of medical missions, regarded from the scientific standpoint, is rather to show to native peoples the better way, in the confidence that, when once they understand, they will be eager to do for themselves what must now be done for them. That this is no vain hope has been abundantly demonstrated by the successful work of many of the Chinese physicians. Every Christian hospital in heathen lands is a recruiting station for native doctors, just as every mission congregation is a recruiting station for native ministers. But lying back of this purpose of medical missions is ever the supreme aim of all mission work—to make our Lord known to the world. The mission hospital often opens a way for the gospel

by interpreting the Christian message in the universally understood language of helpful service."—John W. Wood.

**4.
The Spirit
of the
Medical
Missionary.**

Medical missionaries are often accused of becoming absorbed in the practical side of their work to the exclusion of the spiritual. Dr. W. H. Jefferys of St. Luke's Hospital, Shanghai, answers this objection most emphatically:

"From our standpoint, the standpoint of the medical missionaries who are doing the practical work in the field, there is but one aspect to our work, and that is the spiritual. It is true that our first two years in China must be largely devoted to acquiring the language, and Chinese is not a spiritual language; that most of us must then raise money to build our hospital, and begging is not a spiritual occupation; that we must then build the hospital under our own direction; that we must raise the money to furnish it, and furnish it; that we must raise the support of it year by year and support it; that we must find assistants and train them, doctors, nurses and servants; that we must buy the linen and drugs, oversee the kitchen and laundry, and generally attend to the hospital housekeeping. And withal we must do an amount of medical work and a number of surgical operations and dressings, and of such a character as would strike most home physicians as an enormous day's work by itself, and this must be done day by day and year by year. A man needs to be his own anaesthetist, dresser, clerk, hospital architect, and superintendent, dispenser and compounder, nurse and house surgeon! So, it appears, the bulk of our time and attention is given to matters unspiritual in character. Yet I make the claim, and without any hesitation, that there is not a medical man or woman who is giving his life in service to those peoples in the East who is not there first and last for the Kingdom of God's sake."

**5.
"Killed by
Ignorance."**

**a.
In China.**

The native conception of disease and its cure is laughable until we find its tragic results. To become a physician a Chinaman states to his friends and neighbors, "I am a physician." This is the limit of required preparation. They divide diseases into "outside," or surgical, and "inside," or medical cases. A doctor's sign often bears the legend, "Outside and inside diseases cured." They are wholly innocent of any such fine distinctions as the differences between veins, arteries, nerves and tendons. The trachea is two inches wide and one foot long. The liver has seven lobes and is the motor center for the eyes, and also contains the soul. The larynx goes through the lungs directly to the heart.

As to the circulation of the blood, authors vary a good deal in their views. Some "represent tubes issuing from the fingers and toes and running up the limbs into the trunk, where they are lost or reach the heart, lungs or some other organ as well as they can, wandering over most parts of the body in their course."

"One last resource remains to the Persian physician to save his own reputation—to recommend the patient to try a forty days' course of a decoction made from a certain root. The victim must take it forty days

consecutively, three times a day, about half a pint at a time, after food, and never once lose his or her temper, or it will be of no avail. The fortieth day the patient returns probably worse than before, or complains of feeling certainly none the better, and at once the physician says, 'But have you lost your temper?' Of course, he or she has, and then it is not the physician's fault, but the patient's."

"In parts of Africa the first question is not, as with us, what is the cause of this sickness, but rather, *who* is the cause. The witch-doctor or medicine man is called in to know who has bewitched the sick one.

He has a string of shells, and by throwing these in the air and watching how they fall he pretends to know the guilty person, who is immediately tortured to death."

"Some of the substances known to be used in Chinese prescriptions are dried scorpions, rhinoceros skin, wood shavings, silk worm, oyster shells, cicada shells, asbestos, roasted barley, chalk, melon seeds, crushed pebbles, moths, centipedes, toads, lizards, caterpillars, tiger bones, powdered snakes, wasps and their nests."

"In Arabia an expedient for relieving a patient is burning holes in the body to let the disease out, branding sick children with red hot bars, chopping off wounded limbs and sealing them with boiling tar." Cutting with knives and scarification are frequently resorted to.

"The woes of Chinese medical treatment bear with special hardship on the women. Their physical miseries are beyond estimate. The presence of an educated Christian medical woman in the sick-room, wise and winning, strong and sweet, is one of God's best gifts to China."—Arthur H. Smith.

"In many of the mission fields the need and opportunity for women physicians is unparalleled. Medical women are the only ones who are permitted to enter the homes of millions of women. There are tens of thousands of sick women who would rather die than have a male physician attend them in sick-

**6.
The Special
Need for
Women.**

ness. And because there are no women physicians in many large districts they do die.

"In China, India and the Moslem world the work that can be done only by the woman physician calls loudly for a great increase in the number of women giving themselves to this service."—M. R. Edwards.

"Children appeal to one in China fully as much as in America, and many of the doctor's patients are little mites, most of whom have suffered all their short lives, and whose parents are as grateful for relief and restored happy childhood as would be American fathers and mothers. Infant mortality is doubtless higher than in any other great nation, and the fittest do not all survive. The Chinese woman is used to pain and suffering from the time her feet are bound, or before, till the end of a life deprived of so many of the blessings of civilization. With the women come the children, and if we win the children we have mightily influenced the coming China—the great, modern China that is so soon to be."—American Board Report Letter, December, 1906.

7. What is the Answer?

Instances of suffering could be multiplied, but one hastens to ask, "What is being done?" The Christian nations have made an effort to rise to the opportunity, but both numbers and equipment are meager when the need is laid bare. What are four hundred physicians in China, when in the same proportion the whole of the United States would have but ninety? While in the matter of equipment the voice of the workers is unanimous.

8. Our Failure.

One says, "Why should you send us out here to waste our lives, when our lives can count for so much if only we have the things we need to use in our work? Pardon me if I seem to speak strongly on this subject. But the time has come when we must have these things, or stop thinking we can run a hospital. If we have the best to offer them, they will not feel the need of a hospital of their own. Now is our time, before the Government hospitals are opened."

"When Peter and the angel were past the first and the second guard, they came unto the iron gate that leadeth into the city, which opened to them of its own accord. Equally true has it been from that day to this that God has opened doors firmly fastened, and the words of Revelation seem applicable to any good cause beset with difficulties—"Behold I have set before thee a door opened, which none can shut."

Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still.

This lesson that Helen Hunt Jackson learned has been learned by the missionaries in their difficult fields of labor. It used to be said that the Zenanas in India could never be entered, but "God swung the doors ajar in answer to fervent and faithful prayer and effort." Africa used to be called the Dark Continent. Today it is called the Continent of Opportunity. Everywhere the cry is now, not so much for open doors, as for open hearts to take advantage of opened doors which none can shut."

9. Immediate Needs of the Fields— Mexico.

Let us hear and heed the earnest requests for reinforcement and equipment that come from our own medical missionaries on the fields. Dr. Hooker is on furlough in the United States. The only reason his work is being kept up at Guadalajara, Mexico, is because Dr. Hattie Neal could no longer stand the combination of overwork and the high altitude at Toluca, and was transferred to the warmer climate of Guadalajara. sick, so faithfully done at Toluca by Dr. Neal, without any one to continue it. There is dispensary work only at both these places, no hospitals.

10. Africa.

"I often speak of the Evangelico-Medical work, for the making known of the gospel is our first business in this department of work. In May last I decided to change the location of our dispensary. Previous to our furlough the dispensary had been two basement rooms under our bed and sitting-rooms; this was not at all desirable, so I repaired an old pan-roofed house that had previously been used as a boys' house. This gave us three rooms and the advantage of having the patients away from the living quarters. The three rooms are used as follows: The small room is the dispensary, where the patients are seen and treated; the second room, twelve feet square, is the assembly-room, and when sixty to eighty people are squeezed into it, one can begin to appreciate to some extent the horror of the Black Hole of Calcutta; the third room is the overflow assembly-room and hospital for in-patients. I now have dispensary every morning except Saturday and Sunday. A service at which one of the local pastors, the doctor, or my assistant will read and explain a portion of Scripture, followed by prayer, always precedes the treat-

ing of patients. From July to December there were 2816 visits made by patients to the dispensary.

"While the spiritual fruits of the medical work have not been as bountiful as we have prayed for, yet we have not been left without definite evidence that the treatment of the body is a preaching of the gospel. One entire family has been led to embrace Christianity through the medical work.

"I am now planning to build two large grass-sheds, one to be used as a chapel and the other as a temporary hospital. These are only temporary arrangements; we are looking for the time when a sure enough hospital will be built at Ogbomoshaw. I see by the Missionary Calendar of Prayer, arranged by our Woman's Missionary Union, that October 18 prayer is to be made for \$3000 to be given for a hospital at Ogbomoshaw, and I have faith to believe that the prayers of that day will be answered, and that the glad news will be sent from our Board at Richmond to your missionary at Ogbomoshaw. Brethren, we need it; the need is urgent; there is not one Protestant missionary hospital in this western province of the colony and protectorate of Southern Nigeria.

Baptists of the South, pray for us, work with us, that together we may rejoice in the salvation of many Yorubas."—Dr. George Green.

II. China.

a. Ying Tak.

"Dr. Beddoe, at the Ying Tak dispensary, has been assisted by Dr. Poon Wan Uen, who has had a course in western medicine and is a very good physician. The only dispensary they have had is a small room in the little street chapel, and the work here has been much handicapped by lack of proper quarters and equipment. They treated over fifteen hundred out-patients and cared for seventy-five in-patients in a "loft" of the little chapel.

They have secured a nice lot on the river front, and most of the material is on the ground to begin building the new hospital, but owing to the revolution it was necessary to postpone further work."

b. Anti-Tuberculosis Work at Laichowfu.

Dr. Gaston says: "An effort was made last autumn to treat tubercular patients on a mountain near Laichowfu. Though not able to afford any proper equipment for the work, the test has been entirely satisfactory. The two patients taken there in bad condition practically recovered in two months' time. Those in charge of the hospital hope to make better arrangements for this branch of the work in the future.

"Three young men are at present employed in the hospital as pupil nurses. A three years' course is planned, which will give practical training and medical knowledge. When this has been completed a fourth year's service is to be given as medical assistant to the foreign pastor in evangelistic work, and it is hoped that after a year of this work each of these young men who are taking the course will be able to open out-stations for treatment of cases."

c. **Yang Chow.** At Yang Chow the hospital, owing to the removal of Dr. Evans to teach in the Union Medical College in Nanking, lacked one physician until Dr. R. Taylor went out. Dr. Taylor's simple statement is significant of what might be done with a larger force. "The work for 1911 has shown a large growth in all branches, due to natural growth, and also to the fact that it has been possible to keep the work open all the year, while in previous years it has often been necessary to close down. The heaviest month in the year was in the midst of the summer heat, and Dr. Evans kindly took charge so that I might have a little rest."

"My dream for the future is to have an army of medical women come to this country, to go out two by two to preach and to heal and to teach, to show the women how to keep their homes and surroundings clean; telling them that cholera and kindred diseases are brought about, not by the intervention of an angry God, but by their own uncleanness. Giving little talks to them on their duties as mothers, and teaching them how not to create diseases by the awful treatment that kills or maims the little ones for life; teaching them to use the simple remedies that are often so successful, and then, if no other remedy can be gotten, to trust them into the hand of an all-merciful Saviour, rather than torture them as they so often do.

"My dream also includes the establishment of training schools for nurses, so well trained that they will be able to help their unfortunate sisters, and so well trained in the Gospel that they may carry healing to the soul as well as to the diseased bodies. To that end we need more Christian nurses from home, to teach and show by living example what a Christian nurse ought to be and do."—Dr. Ida Faye Levering, Secunderbad, India.

12. **Have We Nurses Enough?** "The hospitals owe much to the American women who have come out as nurses. Their assistance in the operating-rooms and care for the cleanliness of the hospitals, their training of Chinese nurses, and their work with the women in the dispensaries are of the greatest value." Our six nurses in China have done work that cannot be overestimated, but we can by no

means rest with that number. One nurse responsible for all the patients in a hospital, for the training of pupil-nurses, and for the care of all our missionary families in a station! We need only transfer the conditions to the United States to realize how greatly we need reinforcements there. Nor may we forget that in Africa and Mexico we have not one American nurse to supplement the physicians' work.

13. Are We Unprofitable Servants, or Worse?

These things are what we owe our workers. Our missionaries are men who are willing to be let down into the choking blackness of a mine to rescue their fellowmen. They could not have done it without the assurances of the Christian churches at home that they would "hold the ropes." We have seen in the preceding pages a part of the burden borne by our medical representatives. Our failure to provide adequate equipment lays a two-fold burden upon them, theirs and ours. Let us at least assume our rightful share, and even then we shall be unprofitable servants, having done our bare duty. Let us reach out into a higher realm of service, stirred by pity—but not by pity alone, by enthusiasm for the opportunity—but not by enthusiasm alone, stirred primarily by the love of Jesus Christ, who had "compassion upon the multitudes." "I tell you that, down on the bed-rock, it is not a question of pity or enthusiasm, it is a question of what each in his heart really thinks about the Man Christ Jesus."

Program for Young Woman's Auxiliary

"The person in all the world who has least excuse for not believing in medical missions is the American woman."

Discussion of the following questions:

1. What do you consider the most important direct result of medical missions? Indirect?
2. (a) Write an imaginary letter giving an account of a day's work of Dr. Green in Africa.
(b) Of one of our physicians in Mexico (cf. page 164, 1912 Foreign Mission Board Report.)
(c) Of one of our doctors in China.
(d) Of one of our nurses in China.
3. Which are most needed in China, general hospitals or those for women and children?
4. Discussion—If you had \$100,000.00 to invest in medical missions, where and how would you put it?

The S. B. C. hospital work is the special object of the Y. W. A.'s. What investment has *this* Society made? Can it be increased?

References—the W. M. U. program.

Supplementary material—

Western Women in Eastern Lands. Mrs. Montgomery.

Healing of the Nations—Williamson.

The Medical Mission—Wanless.

China's New Day—Chap. V. J. T. Headland.

Partner & Co. Free for postage, 15 West Franklin street.

Program for Junior Auxiliary

Conditions in pagan countries may be brought out very vividly for the girls by having them show several scenes from Africa, Mexico, China, etc. These may be done out of doors.

1. A Persian doctor's office.

W. M. U. program. Paragraph 5b.

2. An hour in Dr. Green's grass shed.

"Africa for Juniors."

W. M. U. program. Paragraph 5.

3. Chinese doctor's visit in three homes.

"Prescription for a Cough.—Thirteen Chinese drugs. They should each be wrapped in a separate white paper and then all together in a red sheet of paper. The thirteen drugs are as follows:

Baked barley.

Sugar.

Mashed beans.

Bamboo shavings.

A root.

Another root.

Still another root.

Chalk.

Melon seeds.

Mashed and fermented

melon seeds.

A mashed pebble.

Some wild flowers.

A broken clamshell.

For a Headache.—"Several old women took her in hand. They bound a towel about her forehead, placed a brass pot on her head, filled the pot with boiling water, and for about two hours kept up the temperature by ladling out the cooling water and adding boiling water in its place. At the end of the two hours the patient had lost her pain. She was dead."—*Mercy and Truth*.

According to Chinese medicine there are 300 places in the body through which needles may be driven with safety "to let the pain out." Some of these so-called "safe" places are actually through the lungs and eyes.

4. At one of our mission hospitals in China.
c. f. Foreign Bd. Report, 1912, p. 9.
"Partner & Co."

Program for Royal Ambassadors

As 1913 is the 100th anniversary of the birth of David Livingstone, it is well to have the R. A.'s learn to admire this great explorer, doctor, builder and Christian. Scotland is proud to own David Livingstone, a poor boy who worked in a cotton mill and studied medicine at night. Robert Moffat came home from Africa, and was telling of the country. "I have seen," he said, "the smoke of a thousand villages where no missionary has ever been." "I'll go there," said Livingstone, and he went. For the story of his encounter with the lion, his trip of 2000 miles to keep a promise, his disappearance for three years until found by Stanley, of the tree under which his heart lies in Africa, refer to suggested leaflets.

Have an outdoor meeting and let the boys give the episode of the finding of Livingstone by Stanley. Copies of the episode as given in the "World in Baltimore" may be obtained from Young People's Education Movement, 156 Fifth Ave., New York. Price 25 cts.

Band Program

FIRST MEETING

Motto—

"If you want to serve people, go where no one else will go and do what no one else will do."—*Mary Lyon.*

Hymn—Opening Exercises (Questions and Answers, etc., cf. May Program.)

Minutes—Hymn.

Bible Reading and Lesson—Matt. 9: 35, and Matt. 25: 34-40.

"When Jesus was here upon the earth a large part of His work was healing the sick, who followed Him in crowds. The lame, blind, palsied, and even lepers came and were healed. None of His followers can do as He did, but those who come nearest to working miracles live in the lands where His name is honored and where people love God with their minds as well as their hearts—in Christian lands. And among all the missionaries who have gone across the sea the medical missionary has been called a 'missionary and a half,' because there is always a welcome for those who can cure the sick."

LITTLE JEWEL.

"I won't go; I don't want to go," wailed little Jewel as his mother was getting ready to take him to the Chinese doctor. He had been ailing some time, and it was thought that a demon had gotten inside his small body. It was a bitter cold day, and the little boy crouched on the brick bed, still warm from the last kitchen fire.

"First of all, his mother wiped his face and hands, then she brushed and oiled and braided two little pigtails, tying them with red cord, so that they stuck out bravely on each side of his head. Then his clothes were put on—first the shabby ones, and last of all the gay ones, till Jewel had his whole wardrobe on his back.

His mother took a whiff from a long tobacco pipe, drank some tea, lighted a fresh stick of incense before the gods, muttered a prayer for good luck, and started. As Mrs. Shen carried Jewel through the crowded Pekin streets Jewel wailed: "Mother, mother, I don't want to see the doctor."

"Don't cry, little treasure, he will make you better," but Mrs. Shen's heart was heavy, for she had suffered much already from Chinese doctors. A tall Chinaman in flowing silk robes, wearing a huge pair of spectacles, met them. That was the doctor. He asked Jewel's mother all sorts of questions about open doors, evil spirits, unlucky days, and so on. Then Mrs. Shen had to undress Jewel, and O dreadful! He took a rusty old needle eight inches long and thrust it more than once into the child's flesh. He said that the evil spirit must be driven out.

Screaming with pain the little fellow was taken home and laid on the brick bed, where he lay for days almost as if he were dead.

One day a friend told Mrs. Shen about the missionaries who had come to that neighborhood. "And one is busy all day giving medicine to women and children."

"I am afraid to go there," said Mrs. Shen. "They say these foreigners take out children's eyes to make medicine."

"Elder Sister, I am sure that isn't true. I have been there and they seem so kind. And Jewel is not helped by our doctors."

"The poor mother knew that Jewel would die unless something was done quickly. Yes, she would go tomorrow.

"Elder Sister, I give you a curtsy. I have brought you my little boy and beseech you to make him well." The missionary doctor reached out for the dear little five-year-old, with his big scared eyes, but he only screamed with terror: "Don't pierce me! Don't pierce me!" She showed her empty hands and told him to listen while she talked with his mother. At the word "medicine" Jewel wailed again, for he had drunk bowlfuls of horrible stuff. But with the first

dose he was given a sugar ball, and tried to say, "Thank you" very sweetly.

"Next day he came again and said, with beaming face: "The medicine made me a little better; please give me some more." But Jewel also had an eye to the sugar balls.

"It was not long before the dear boy, who had been so tortured and almost killed, was strong and well, and all around the people knew what a wonderful thing the "Jesus doctor" had done.—*Mrs. O. W. Scott.*

(For other prescriptions and cruel treatments of the sick see Junior Auxiliary and W. M. U. programs. Do not, however, dwell too long on the horrible aspect.)

"In Amoy, China, a home for infant girls came about in this way. A woman came into the missionary hospital carrying a baby which was going blind. The child had been given her by its mother, but she could not raise a blind girl, and said, 'I must throw her away; I cannot keep her.' The ladies of the mission took the baby, raised money, rented a house, and started an orphanage. They testify that in this part of China there is hardly a Christian woman in the church who had not in her heathen days made away with one or more of her girls. In one case Miss Johnson knew of one mother who had thrown away nine out of her ten daughters at birth."

"In Japan, even though now there are fine hospitals and doctors who know how to cure people, there are girls and boys like Cherry Blossom and Kokichi, who rub their aching foreheads and heads and eyes against the old Pain-God in Asakusa, and so many have done this that he is worn all smooth."

Tell the children the story of Mary Lyon, whose words make the motto above; how she went to visit a leper colony to report to her board; when months later she found that she had contracted the dreadful disease, she very quietly went to live among the lepers to teach them how to be patient and to live useful lives in spite of their disease, because Jesus loved them. And they believed that Jesus whom they had not seen loved them because Mary Lyon showed them what love is. (See Life of Mary Lyon.)

"Now they have a custom in China, which is all but universal, that when a sick man is found on one's front pavement (and you know it is a common thing to find people dying of disease, starvation or old age on the streets of a Chinese city), the only sensible thing to do is to move him promptly onto the pavement of one's next-door neighbor, for if he should be so inconsiderate as to die, the law would require that the person on whose pavement he died should attend to and pay for his funeral. A sick man may be imagined as traveling

quite a distance in the course of an afternoon of being 'moved on.' No one would ordinarily think of taking in a poor stranger to die on one's hands."—*R. Jefferys.*

Tell the children this and let them compare in their own words the treatment of such cases in America. What makes the difference?

If such dreadful things are done to sick people in other countries, what are we Southern Baptists doing to help?

The following rhyme may be used to teach the band the need, and the names of our workers:

Twenty-five years ago we'd not a single missionary
Doctor, trained to heal the sick and cure the lame and blind;
Twenty-five years ago we'd not a single hospital
Where sad, and sick, and suffering could help and healing find.

But when we heard in Africa they burn the sick with red-hot bars,
In China they give centipedes instead of giving pills,
In Mexico they promise silver feet, and hands, and noses, too,
To whatsoever pictured saint will cure them of their ills—

Then doctors we sent out to China, Africa and Mexico,
And now we have 13, and nurses 6 to help them keep
The hospitals so very clean—13 dispensaries as well—
That not a microbe enters in, and not a germ can creep.

Now, firstly, at Ogbomoso, there's Doctor Green, and Mrs., too;
They need a hospital and nurse instead of grass-roofed sheds;
And Doctor Lockett, at Oyo, has preaching, teaching all to do,
And cannot give the time he would to curing feet and heads.

At Guadalajara, in Mexico, our Doctor Hooper is at work;
He'd like to have a hospital, and so would Doctor Neal—
Toluca, that she had to leave because of climate, has no one
To teach and nurse, so we must send someone the sick to heal.

At Ying Tak, in South China, Doctor Beddoe has the hospital;
A Chinese doctor is with him, and Chinese helpers, too;
At Wu Chow Doctor Hayes and nurse, Miss Scarlett, make the people well;
They need a doctor at Kwai Lin, a station that is new.

Yang Chow has Doctors Taylor, two; Miss Teal, the nurse, now
superintends

The hospital for women and for children that is new,
While Doctor Evans teaches in the Union College in Nanking,
Where China's men are trained to heal their countrymen in blue.

OUR MISSION FIELDS

In Hwang-Hien our Doctor Ayers and nurse, Miss Pettigrew, have helped

The Chinese Government to stop the plague that was so bad;
At Ping-tu there is Doctor Hearn, Miss Florence Jones; at
Lai Chow Fu

Doctor Gaston heals the patients, while Miss Miller makes them glad.

Interior China has but one—the hospital that's at Chang Chow—

Where there is Doctor Louthan and Miss Lila McIntyre;
And last year to these hospitals some fifty thousand Chinese came,
So many, many sick ones come our workers sometimes tire.

Then let us send more doctors, nurses, hospitals to all these lands;
Behind our workers stand with prayer and love and gifts, not doles,
Because the people come to have their bodies cured, but ere they leave
They learn that Jesus Christ alone can cure their sin-sick souls.

SECOND MEETING

Motto—

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's storm and press.
And we are whole again.

Prayer—Bible Verses (cf. May Program).

Minutes—Roll Call—Offering—Hymn.

Lesson—

For the blackboard:

MACKENZIE
EDICAL
MISSIONARY
HUNDREDS
HEALED AT
ANKOW
THOUSANDS
REATED AT
IEN-TSIN

D. DAY.

OUR MISSION FIELDS

JOHN KENNETH MACKENZIE.

One of the foolish beliefs in China is that Western medicine is made out of good Chinese eyes and hearts. The native doctors claim to be able to tell what is the matter with their patients by the state of the pulse. They will feel the pulse, examine the tongue, and then go into a long explanation of what is taking place in the patient's insides. Disease is believed to be due to the anger of the gods or evil spirits. Charms are written out on pieces of paper and pasted about the sickroom. Sometimes they are burned and the ashes mixed with water, which the patient has to drink. Gongs are sounded and firecrackers exploded to drive away the disease. In some cases a piece of human flesh eaten by the patient is supposed to be a sure cure.

Here is a favorite prescription of a Chinese physician:

Powdered snake.....	2 parts.
Wasps and their nests.....	1 part.
Centipedes.....	6 parts.
Scorpions.....	4 parts.
Toads.....	20 parts.

Grind thoroughly, mix with honey and make into pills.

Two to be taken four times daily.

Is it any wonder that when Dr. Mackenzie learned how great was China's need he gave himself for medical work in that country?

John Kenneth Mackenzie was born in Yarmouth, England, on August 25, 1850. He left school and went to work in an office when he was only fifteen years old. At one of the meetings of the Young Men's Christian Association, which he attended regularly, he heard an address by Dwight L. Moody, which influenced him to give his heart to Christ and join the church. He at once began working for the Master, giving out tracts, visiting, working among ragged children in the Midnight Mission and among the outcasts. Mackenzie felt that he needed some preparation for this work, and so at five o'clock every morning he and some friends would walk about two miles from town to an unused cow shed, where they would take turns preaching sermons, which they would discuss and criticize. This humble meeting-place thus became their training school for Christian service.

After reading the lives of two Chinese missionaries and a book on medical missions, Mackenzie decided to study medicine and give himself to China as a medical missionary.

In 1875, when he was just 25 years old, he was sent by the London Missionary Society to Hankow, China, where a hospital was already in operation. He was greatly hampered by lack of knowledge of the language, but he was so anxious to preach the Gospel that he went each Sunday to the trading vessels in port and preached to the sailors, bringing many of them to Jesus. He spent his mornings in the hospital and afternoons in studying the language. In the first year of his work he treated over 1000 persons in the wards and nearly 12,000 in the dispensary of the hospital. He was very successful in his work and the Chinese regarded his cures as miracles. After four years' work at Hankow he went to Tientsin.

Although their work was benefiting many Chinese, no medical missionary had ever received official endorsement until Mackenzie was called in to attend the wife of the leading Viceroy of the Empire, who was critically ill. His treatment of her was successful, and it led the Viceroy to investigate Western methods of surgery and to appreciate the value of foreign medicines. The result was the establishment of a hospital and dispensary carried on with the Viceroy's sanction and by money contributed by him and other wealthy Chinese.

Mackenzie was never satisfied to work only for the bodies of men. He said: "After all, our great work lies in bringing home the love of God to our patients. What a glorious thing it is to be engaged in such a service!"

In 1881 Dr. Mackenzie opened a medical school in which native Chinese could be trained.

In March, 1888, he was stricken with smallpox. "Everything was done for his comfort, and earnest prayers offered for his recovery. But 'very early in the morning, while it was yet dark, on Easter Day, God's finger touched him, and he slept.' Great was the sorrow in many a home in Tientsin when it was known that the beloved doctor had passed away. 'There will never be such another physician,' 'How can the sick be healed now?' were some of the expressions of the grateful Chinese."

"Thirteen years of devoted service had been rendered by this hero of the Cross in China. Eternity alone can tell the influence of such a life, whose secret was a passionate love for Christ and earnest endeavor to do his Master's will.

"A little while for winning souls to Jesus,
Ere we behold His beauty face to face;
A little while for healing soul diseases.
By telling others of a Saviour's grace."

—Adapted from *Missionary Studies for the Sunday-school*—Trull.

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Calendar of Monthly Topics Woman's Missionary Union, 1913

January—Home Mission Survey.

February—Brazil.

March—Cuba.

April—Italy.

May—The Great Southwest.

June—Medical Missions.

July—Home Mission Heroes.

August—Africa.

September—Mission Schools.

October—The World Today.

November—Personal Service.

December—China.

Amounts Given by W. M. U. Societies and Bands in the Three Quarters Ending February 1, 1913

State	Foreign	Home	S. S. Board	Margaret Home	Training School	Totals
Alabama.....	\$ 5491 07	\$ 1934 23	\$ 44 37	\$ 5 81	\$ 21 95	\$ 7497 43
Arkansas.....	1572 92	1012 24		11 00	21 30	2617 46
Dist. of Col.....	216 15	134 26	19 25	5 00	12 00	386 66
Florida.....	985 41	363 06	34 95	36 00	136 50	1555 92
Georgia.....	6467 26	2986 40	209 72	17 60	19 41	9700 39
Illinois.....				4 10	5 00	9 10
Kentucky.....	5497 68	1392 68	55 75	48 45	444 98	7439 54
Louisiana.....	812 30	595 55		18 50	51 25	1477 60
Maryland.....	854 81	535 56	12 25	14 25	91 25	1508 12
Mississippi.....	3257 35	2114 53	50 15	57 00	309 35	5788 38
Missouri.....	3200 92	1430 56		64 47	66 85	4762 80
New Mexico.....	13 40	3 20		4 38	10 37	31 35
North Carolina.....	6753 60	7459 40	123 72	114 31	1079 70	15530 73
Oklahoma.....	312 93	255 37	27 87		202 51	798 68
South Carolina.....	13321 64	4843 54	220 61	126 23	1069 76	19581 78
Tennessee.....	6082 68	4055 16	45 70		2 00	10185 54
Texas.....	6913 25	4534 00	118 13	62 85	137 28	11769 51
Virginia.....	19868 22	4368 65	123 51	150 00	1450 00	25960 38
Totals.....	\$81621 59	\$38018 39	\$1085 98	\$739 95	\$5131 46	\$126597 37

Amounts Still to be Reported to Meet the Apportionment for the Year

State	Foreign	Home	S. S. Board	Margaret Home	Training School	Totals
Alabama.....	\$ 4758 93	\$ 4865 77	\$ 55 63	\$ 54 19	\$ 548 05	\$ 10282 57
Arkansas.....	1427 08	1987 76	25 00	9 00	188 70	3637 54
Dist. of Col.....	583 85	365 74	***	20 00	48 00	1017 59
Florida.....	2014 59	1636 94	5 05	***	63 50	3720 08
Georgia.....	20932 74	15213 60	***	157 40	1530 59	37834 33
Illinois.....	380 00	700 00		90-	15 00	1095 90
Kentucky.....	5802 32	4407 32	44 25	51 55	570 02	10875 46
Louisiana.....	1587 70	1804 45		6 50	183 75	3582 40
Maryland.....	2445 19	1664 44	37 75	15 75	158 75	4321 88
Mississippi.....	3042 65	2185 47	49 85	18 00	70 65	5366 62
Missouri.....	2099 08	1269 44		***	458 15	3826 67
New Mexico.....	206 60	246 80		5 62	9 63	468 65
North Carolina.....	8246 40	2640 60	126 28	***	***	11013 28
Oklahoma.....	537 07	594 63	***	10 00	***	1141 70
South Carolina.....	4878 36	7356 46	***	33 77	140 24	12408 83
Tennessee.....	7917 32	5344 84	154 30	75 00	573 00	14064 46
Texas.....	12186 75	11066 00	16 87	37 15	462 72	23769 49
Virginia.....	7331 78	10631 35	***	***	***	17963 13
Totals.....	\$86378 41	\$73981 61	\$514 98	\$494 83	\$5020 75	\$166390 58

***Full apportionment has been already given.

TREASURER'S REPORT, FROM NOVEMBER 1st, 1912, TO FEBRUARY 1st, 1913
Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention
MRS. W. C. LOWNDES, Treasurer

States	Woman's Societies				Young Woman's Auxiliaries				Bands				
	Foreign	Home	S. S. Board	Marg't Home	Training School	Foreign	Home	S. S. Board	Marg't Home	Foreign	Home	S. S. Board	Marg't Home
Alabama*	\$ 3397 30	\$ 864 40	\$ 2 50										
Arkansas	290 03	134 75	19 25	\$ 3 00	\$ 228 25	\$ 226 59	\$ 45 00		\$ 53 25	\$ 209 97	\$ 53 90	\$ 2 68	\$ 1 90
Dist. of Columbia	216 15	134 26	13 45	16 00	52 80	61 57	2 60			43 49			
Florida	554 27	112 95								22 57			
Georgia													
Illinois													
Kentucky	2639 38	492 26	13 40	18 74	204 20	417 66	92 15	\$ 4 60	\$ 50	152 03	39 73	1 50	\$ 5 76
Louisiana	315 87	278 03		5 50	30 50	32 70	6 40			40 98	6 10		5 00
Maryland	294 25	199 64	7 00	42 50	57 00	12 24	12 29					25	
Mississippi	698 87	222 80	17 00	3 50	161 80	49 66	36 25			20 21	1 00		50
Missouri	1116 75	118 63		1 40	47 00	56 30	15 00			9 10	1 25		50
New Mexico	13 40	3 20											
North Carolina	1133 32	466 06	20	254 04	233 55	79 30			64 35	82 06	51 03		
Oklahoma	19 88	20 25		104 75									
South Carolina	7344 29	810 83	18 43	5 34	58 40								
Tennessee	1413 76	689 90	7 65	50 00	177 73	54 13			137 65	64 40			10 85
Texas	4551 28	2007 10	72 38		1 81								
Virginia	9076 06	891 92	20 65	311 68	1308 59	139 86	2 03		19 81	1375 74	76 11	10	10 14
Totals	\$33074 86	\$7321 98	\$191 91	\$103 73	\$1567 73	\$2576 59	\$482 98	\$ 6 63	\$ 50	\$229 66	\$2093 80	\$295 52	\$ 4 53

*In addition to this amount Alabama has given \$146.00 to the Kathleen Mallory Hospital.

**VALUE OF BOXES TO HOME MISSIONARIES
AND MOUNTAIN SCHOOLS**

States	Woman's Societies			Young Woman's Auxiliaries			Bands		
	Home	Mt. School	Mis-sionary	Home	Mt. School	Mis-sionary	Home	Mt. School	Mis-sionary
Arkansas	\$ 107 15								
Kentucky	327 52	23 70	\$288 33	\$ 11 63					
Maryland	776 85	25 80		3 55					
Mississippi	211 44								
North Carolina	449 90	162 00		2 50	\$127 85				
Texas	430 45								
Totals	\$2303 31	\$316 50	\$288 33	\$ 47 68	\$127 85				

States	Royal Ambassadors				Totals	
	Fore'n	Home	S. S. Board	Marg't Home	Train'g School	
Alabama	\$ 11 20	\$ 2 00				\$ 5098 04
Arkansas						349 27
Dist. of Columbia						369 66
Florida						836 21
Georgia						
Illinois						
Kentucky	12 50	50				4145 06
Louisiana						716 08
Maryland						594 92
Mississippi						1288 09
Missouri	35					1382 88
New Mexico						18 50
North Carolina	6 89	14 72				2396 37
Oklahoma						144 88
South Carolina						8237 29
Tennessee	30 00	5 00				2630 22
Texas						6632 57
Virginia	125 33	12 35	\$ 50		\$ 60	13371 74
Totals	\$186 27	\$ 34 57	\$ 50		\$ 60	\$48211 78

The above Contributions for the Training School include \$828.94 for the Student Fund.